

T H E
L O N D O N . R E V I E W ,
F O R J U L Y , 1776.

A FRAGMENT on Government ; being an Examination of what is delivered on the Subject of Government in General, in the introduction to Sir William Blackstone's Commentaries : With a Preface, in which is given a Critique on the Work at Large. 8vo. 3s. 6d. Payne.

“ Nothing, says Montesquieu, prevents the progress of science more than a bad work by a celebrated author : because it is necessary that before we are instructed we should be undeceived.” This reflection, extracted from that famous Frenchman's Spirit of Laws, is prefixed as a motto to the present performance.—If it be applicable, however, in the case before us, it is a pity our author did not publish his critique sooner ; as the reputation of Blackstone's commentaries is now so generally established that, whatever reason or argument he may have on his side, they will hardly get the better of the prejudice and prepossession, that have so powerfully got hold on the public. Nor is this a wonder, as it is the first law-book that ever was written in a manner capable of being read with satisfaction by any but the plodders of the profession. But, to do our critic justice, he very candidly owns the merit of the writer, on which he very liberally expatiates as follows.

“ While with this freedom I expose our author's ill deserts, let me not be backward in acknowledging and paying homage to his various merits : a justice due, not to him alone, but to that public, which now for so many years has been dealing out to him (it cannot be supposed altogether without title) so large a measure of its applause.

“ Correct, elegant, unembarrassed, ornamented, the *style* is such, as could scarce fail to recommend a work still more vicious in point of *matter* to the multitude of readers.

“ He it is, in short, who, first of all institutional writers, has taught jurisprudence to speak the language of the scholar and the gentleman : put a polish upon that rugged science : cleansed her from the dust and cobwebs of the office : and if he has not enriched her with that precision that is drawn only from the sterling treasury of the sciences, has decked her out, however, to advantage, from

TO THE EDITOR OF THE LONDON REVIEW.

Monsieur,

Je tiens à * * * une pension considérable de jeunes messieurs. Entre autres branches d'étude, vous savez que celle du François est une des plus indispensables ; quoique j'entende un peu cette langue, je ne puis en juger, aujourd'hui que j'ai besoin d'éclaircir quelques doutes qui y ont rapport, me permettez vous de consulter l'élégant auteur de la traduction de l'*Eloïse* ? -- Je m'apercevois il y a long temps qu'il est bien difficile d'inspirer du gout aux jeunes gens pour la lecture des livres étrangers, lorsque vers le mois de Juillet dernier, j'entendis parler d'une gazette François destinée, disoit-on, à l'usage des écoles ; je me hâtai de la donner à lire à mes élèves, & je vis qu'ils y prenoient grand plaisir : cela ne dura pas, nos maîtres de langue me représentèrent que cette gazette étoit très mal écrite, & propre à nuire aux progrès de ceux que je prétendois instruire ; il fallut les croire, je retranchai la gazette. Depuis j'ai appris que cette même feuille, intitulée le *Courier de L'Europe*, a de la réputation chez l'étranger, qu'on la goute beaucoup à Paris, centre de la littérature François, j'ai pensé qu'il falloit qu'elle ne fut pas si mauvaise : j'en ai parlé à nos maîtres, qui ont persisté à la déclarer detestable : la même chose est arrivée à plusieurs de mes confreres : une contradiction si extraordinaire nous a paru suspecte, nous avons soupçonné quelque cabale dont nous ignorons le motif, & pour nous déterminer dans nos incertitudes, nous avons pris le parti de nous adresser à vous, pour vous prier de nous donner votre avis sur le *Courier de L'Europe* considéré comme entreprise littéraire.

J'ai l'honneur d'être, avec respect, Monsieur,

Votre, &c.

A * * * 14 Decembre, 1776.

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* * Although it comes not within the plan of the London Review, to criticise or characterise *news-papers*, whether French or English, the editor cannot refuse the above correspondent the satisfaction (if it may be any) to own that he is himself a constant reader of the *Courier de L'Europe* ; a paper which, he is advised, is well received on the continent, and particularly at Paris, where it may be supposed to be subjected to the criticism of the best judges. How far it may be calculated for the use of schools, *Messieurs les Maîtres de langue* may be thought best to know ; but they will of course decri every thing that interferes with their own *livres élémentaires*. Or perhaps they are apprehensive that the general adoption of an easy mode of acquiring the languages, may lessen their consequence, or render their assistance the less necessary. While the *Courier*, however, is carried on with its present spirit and regard to decorum, it would be injustice to deny its being the most generally entertaining and instructive news-paper now printed in Europe.

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T H E

L O N D O N . R E V I E W ,

F O R J U L Y , 1776.

A FRAGMENT on Government ; being an Examination of what is delivered on the Subject of Government in General, in the introduction to Sir William Blackstone's Commentaries : With a Preface, in which is given a Critique on the Work at Large. 8vo. 3s. 6d. Payne.

" Nothing, says Montesquieu, prevents the progress of science more than a bad work by a celebrated author : because it is necessary that before we are instructed we should be undeceived." This reflection, extracted from that famous Frenchman's Spirit of Laws, is prefixed as a motto to the present performance.—If it be applicable, however, in the case before us, it is a pity our author did not publish his critique sooner ; as the reputation of Blackstone's commentaries is now so generally established that, whatever reason or argument he may have on his side, they will hardly get the better of the prejudice and preposition, that have so powerfully got hold on the public. Nor is this a wonder, as it is the first law-book that ever was written in a manner capable of being read with satisfaction by any but the plodders of the profession. But, to do our critic justice, he very candidly owns the merit of the writer, on which he very liberally expatiates as follows.

" While with this freedom I expose our author's ill deserts, let me not be backward in acknowledging and paying homage to his various merits : a justice due, not to him alone, but to that public, which now for so many years has been dealing out to him (it cannot be supposed altogether without title) so large a measure of its applause.

" Correct, elegant, unembarrassed, ornamented, the style is such, as could scarce fail to recommend a work still more vicious in point of matter to the multitude of readers.

" He it is, in short, who, first of all institutional writers, has taught jurisprudence to speak the language of the scholar and the gentleman : put a polish upon that rugged science : cleansed her from the dust and cobwebs of the office : and if he has not enriched her with that precision that is drawn only from the sterling treasury of the sciences, has decked her out, however, to advantage, from

the toilette of classic erudition: enlivened with metaphors and allusions: and sent her abroad in some measure to instruct, and in still greater measure to entertain, the most miscellaneous and even the most fastidious societies.

"The merit to which, as much perhaps as to any, the work stands indebted for its reputation, is the enchanting harmony of its numbers: a kind of merit that of itself is sufficient to give a certain degree of celebrity to a work devoid of every other. So much is man governed by the ear.

"The function of the expositor may be conceived to divide itself into two branches: that of *history*, and that of simple *demonstration*. The business of history is to represent the law in the state it *has* been in, in past periods of its existence: the business of simple demonstration in the sense in which I will take leave to use the word, is to represent the law in the state it *is* in for the time being *.

"Again, to the head of demonstration belong the several businesses of *arrangement*, *narration*, and *conjecture*. Matter of narration it may be called, where the law is supposed to be explicit, clear, and settled: matter of conjecture or interpretation, where it is obscure, silent, or unsteady. It is matter of arrangement to *distribute* the several real or supposed institutions into different masses, for the purpose of a general survey: to determine the *order* in which those masses shall be brought to view; and to find for each of them a *name*.

"The businesses of narration and interpretation are conversant chiefly about particular institutions. Into the details of particular institutions it has not been my purpose to descend. On these topics, then, I may say, in the language of procedure, *non sum informatus*. Viewing the work in this light, I have nothing to add to or to except against the public voice.

"*History* is a branch of instruction which our author, though not rigidly necessary to his design, called in, not without judgment, to cast light and ornament on the dull work of simple *demonstration*: this part he has executed with an elegance which strikes every one: with what fidelity, having not very particular examined, I will not take upon me to pronounce."

It is no wonder, we say, that a work so singularly novel in its manner of execution, and that manner so peculiarly calculated to captivate the superficial taste of the age, should meet with almost universal approbation and applause. There are so few accustomed to think for themselves, and so many incapable of being taught to think by others, that it is no wonder acknowledged

* The word *demonstration* may here seem, at first sight, to be out of place. It will be easily perceived that the sense here put upon it is not the same with that in which it is employed by logicians and mathematicians. In our own language, indeed, it is not very familiar in any other sense than theirs: but on the continent it is currently employed in many other sciences. The French, for example, have their *démonstrateurs de botanique, d'anatomie, de physique expérimentale, &c.* I use it out of necessity; not knowing of any other that will suit the purpose.

ledged elegance and brilliancy in external appearance should pass for evidence of internal merit.

Indeed the present critic, though he condemns the arrangement of the subject of the Scholiast's Commentary, as on the whole too artificial and technical, admits that in some parts, there is a sort of method, attended to, which, as far as it goes, may be termed natural: this is in his IVth book entitled *Public Wrongs*.

"He confesses also that not even in a *censorial* view would he be understood to deem them altogether without merit. For the institutions commented on, where they are capable of good reasons, good reasons are every now and then given: in which way, so far as it goes, one-half of the censor's task is well accomplished. Nor is the dark side of the picture (says he) left absolutely untouched. Under the head of "Trial by Jury," are some very just and interesting remarks on the yet-remaining imperfections of that mode of trial*: and under that of "Assurances by matter of Record," on the lying and extortionary jargon of *Recoveries*†. So little, however, are these particular remarks of a piece with the general disposition, that shews itself so strongly throughout the work, indeed so plainly adverse to the general maxims that we have seen, that I can scarce bring myself to attribute them to our author. Not only disorder is announced by them, but remedies, well-imagined remedies, are pointed out. One would think some Angel had been sowing wheat among our author's tares‡."

Admitting so much in favour of the matter, as well as the manner, of the commentaries, our critic is not the less severe on what he conceives to be their capital defects. Thus, in his enumeration of the reprehensible passages contained in the work at large, he reproaches the author with "trampling on the right of private judgment, that basis of every thing which an Englishman holds dear"—with "insulting our understandings with nugatory reasons"—with "standing forth the professed champion of religious intolerance, and openly setting his face against civil reformation"—with "commanding us to believe,

B 2

and

* 3 Comm. ch. xxiii, p. 387.

† 2 Comm. ch. xxi. p. 360.

‡ The difference between a generous and determined affection, and an occasional, and as it were forced contribution, to the cause of reformation, may be seen, I think, in these Commentaries, compared with another celebrated work on the subject of our jurisprudence. Mr. Barrington, whose agreeable miscellany has done so much towards opening men's eyes upon this subject; Mr. Barrington, like an active general, in the service of the public, storms the strong-holds of chicane, wherever they present themselves, and particularly fictions, without reserve. Our author, like an artful partizan in the service of the profession, sacrifices a few, as if it were to save the rest.

Deplorable, indeed, would have been the student's chance for salutary instruction, did not Mr. Barrington's work in so many instances, furnish the antidote to our author's poisons.

and that on pain of forfeiting all pretensions to either sense or probity, that the system of our jurisprudence is, in the whole and every part of it, the very quintessence of perfection"—with "assuring us in point of fact, there never *has* been an alteration made in the law that men have not afterwards found reason to regret"—with "turning the law into a castle, for the purpose of opposing every idea of fundamental reparation—with "scornfully turning back on those beneficial legislators, whose care it has been to pluck the mask of mystery from the face of jurisprudence—"with "eagerly holding the cup of flattery to high station, so as to stop barely short of idolatry;"—with these and some other more minute and particular absurdities our critique charges these celebrated Commentaries; all which charges he supports on proper authority, and enforces with occasional remarks sufficiently shrewd and severe *, although he postpones to some future opportunity the full display of their error and criminality.

In

* As a specimen, take our critic's observation on 3 Com. 322. "It is from the decisions of courts of justice that those rules of law are framed, on the knowledge of which depend the life, the fortune, the liberty of every man in the nation. Of these decisions the records are, according to our author [1. Comm. 71.] the most authentic histories. These records were, till within these five-and-forty years in Law-Latin: a language which, upon a high computation, about one man in a thousand used to fancy himself to understand. In this Law-Latin it is that our author is satisfied they should have been continued, because the pyramids of Egypt have stood longer than the temples of Palmyra. He observes to us, that the Latin language could not express itself on the subject without borrowing a multitude of words from our own: which is to help to convince us that of the two the former is the fittest to be employed. He gives us to understand that, taking it altogether, there could be no room to complain of it, seeing it was not more unintelligible than the jargon of the schoolmen, some passages of which he instances; and then he goes on, 'This technical Latin continued in use from the time of its first introduction till the subversion of our ancient constitution under Cromwell; when, among many other innovations on the body of the law, some for the better and some for the worse, the language of our records was altered and turned into English. But at the restoration of King Charles, this *novelty* was no longer countenanced; the practisers finding it very difficult to express themselves so concisely or insignificantly in any other language *but* the Latin. And thus it continued without any sensible inconvenience till about the year 1730, when it was again thought proper that the proceedings at law should be *done* into English, and it was accordingly so ordered by statute 4 Geo. II. c. 26.

"This was done (continues our author) in order that the common people might have knowledge and understanding of what was alledged or done for and against them in the process and pleadings, the judgment and entries in a cause. Which purpose I know not how well it has answered; but am *apt to suspect* that the people are now, after many years experience, *altogether* as ignorant in matters of law as before."

In this scornful passage the words *novelty—done* into English—*apt to suspect—altogether* as ignorant—sufficiently speak the affection of the mind that dictated it. It is thus that our author chuckles over the supposed defeat of the legislature with a fond exultation which all his discretion could not persuade him to suppress.

The

In the present fragment, our critick professedly examines only that part of Dr. Blackstone's work, which he styles the *Introduction*, and indeed but part of that introduction; though it is that part of it which, he observes, however narrow in extent, is the most conspicuous, and the most characteristic of the author, as being most his own; the rest being little more than compilation. As we propose, in a *future* article, to attend to this critique a little particularly through the principal parts of its examination of so important a work as is that of the Commentaries, we cannot close the *present* with greater propriety than by giving our readers the author's account of the motives, and history of his enquiry.

On

The case is this. A large portion of the body of the law was, by the bigotry or the artifice of lawyers, locked up in an illegible character, and in a foreign tongue. The statute he mentions obliged them to give up their hieroglyphicks, and to restore the native language to its rights.

This was doing much; but it was not doing every thing. Fiction, tautology, technicality, circuitry, irregularity, inconsistency remain. But above all the pestilential breath of fiction poisons the sense of every instrument it comes near.

The consequence is, that the law, and especially that part of it which comes under the topic of procedure, *still* wants much of being generally intelligible. The fault then of the legislature is their not having done *enough*. His quarrel with them is for having done any thing at all. In doing what they did, they set up a light, which, obscured by many remaining clouds, is still but too apt to prove an *ignis fatuus*: our author, instead of calling for those clouds to be removed, deprecates all light, and pleads for total darkness.

Not content with representing the alteration as useless, he would persuade us to look upon it as mischievous. He speaks of 'inconveniences,' What these inconveniences are it is pleasant to observe.

"In the first place, many young practisers, spoiled by the indulgence of being permitted to carry on their business in the mother-tongue, know not how to read a record upon the old plan. 'Many clerks and attornies, says our author, are hardly able to read, much less to understand a record of so modern a date as the reign of George the First.'

What the mighty evil is here, that is to outweigh the mischief of almost universal ignorance, is not altogether clear: Whether it is, that certain lawyers, in a case that happens very rarely, may be obliged to get assistance: or that the business in such a case may pass from those who do *not* understand it to those who do.

In the next place, he observes to us, 'it has much enhanced the expense of all legal proceedings: for since the practisers are confined (for the sake of the stamp-duties, which are thereby considerably increased) to write only a stated number of words in a sheet; and as the English language, through the multitude of its particles, is much more verbose than the Latin; it follows, that the number of sheets must be very much augmented by the change.'

I would fain persuade myself, were it possible, that this unhappy sophism could have passed upon the inventor. The sum actually levied on the public on that score is, upon the whole, either a proper sum or it is not. If it is, why mention it as an evil? If it is *not*, what more obvious remedy than to set the duties lower?

After all, what seems to be the real evil, notwithstanding our author's unwillingness to believe it, is, that by means of this alteration, men at large are in a somewhat better way of knowing what their lawyers are about: and that a disinterested and enterprising legislator, should happily such an one arise, would now with somewhat less difficulty be able to see before him.

On the reasonable presumption that it is of importance to comprehend the principles and endeavour at the improvement of the laws of that society, in which we live, our critic observes that, if there were any author, especially any author of great name; who should, in our opinion, avow himself a determined and persevering enemy to such endeavours, we should think the interests of reformation and through them the welfare of mankind inseparably connected with the downfall of his works: of a great part at least, of the esteem and influence, which these works might under whatever title have acquired.

“Such an enemy, says he, it has been my misfortune (and not mine only) to see, or fancy at least I saw, in the author of the celebrated *Commentaries on the Laws of England*: an author whose works have had beyond comparison a more extensive circulation, have obtained a greater share of esteem, of applause, and consequently of influence (and that by a title on many grounds so indisputable) than any other writer who on that subject has ever yet appeared.

“It is on this account that I conceived, some time since, the design of pointing out some of what appeared to me the capital blemishes of that work, particularly this grand and fundamental one, the antipathy to reformation; or rather, indeed, of laying open and exposing the universal inaccuracy and confusion which seemed to my apprehension to pervade the whole. For, indeed, such an ungenerous antipathy seemed of itself enough to promise a general vein of obscure and crooked reasoning, from whence no clear and sterling knowledge could be derived; so intimate is the connexion between some of the gifts of the understanding, and some of the affections of the heart.

“It is in this view then that I took in hand that part of the first volume to which the author has given the name of Introduction. It is in this part of the work that is contained whatever comes under the denomination of *general principles*. It is in this part of the work that are contained such preliminary views as it seemed proper to him to give of certain objects real or imaginary, which he found connected with his subject Law by identity of name: two or three sorts of Laws of *Nature*, the *revealed Law*, and a certain Law of *Nations*. It is in this part of the work that he has touched upon several topics which relate to all laws and institutions* in general, or at least to whole classes of institutions without relating to any one more than to another.

“To speak more particularly, it is in this part of his work that he has given a definition, such as it is, of that whole branch of law which he had taken for his subject; that branch, which some, considering it as a main stock, would term Law without addition; and which he, to distinguish it from those others its *condivident branches* †, terms law *municipal*:—an account, such as it is, of the nature and

* I add here the word *institutions*, for the sake of including rules of *Common Law*, as well as portions of *Statute Law*.

† *Membra dividenda*.—Saund. Log. L, l. c. 46.

and origin of *Natural Society* the mother, and of *Political Society* the daughter, of *Law municipal*, duly begotten in the bed of *Metaphor*:—a division, such as it is, of a law, individually considered, into what he fancies to be its *parts*:—an account, such as it is, of the method to be taken for *interpreting* any law that *may occur*.”

“ Having proceeded, says our critic, as far as the middle of the definition of the law *municipal*. It was there I found, not without surprize, the digression which makes the subject of the present essay. This threw me at first into no small perplexity. To give no account of it at all;—to pass wholly *sub silentio*, so large, and in itself so material a part of the work I was examining, would seem strange: at the same time I saw no possibility of entering into an examination of a passage so anomalous, without cutting in pieces the thread of the discourse. Under this doubt I determined at any rate, for the present to pass it by; the rather as I could not perceive any connexion that it had with any thing that came before or after. I did so; and continuing my examination of the definition from which it digressed, I travelled on to the end of the introduction. It then became necessary to come to some definitive resolution concerning this excentric part of it: and the result was, that being loth to leave the enterprize I had begun in this respect imperfect, I sat down to give what I intended should be a very slight and general survey of it. The farther, however, I proceeded in examining it, the more confused and unsatisfactory it appeared to me: and the greater difficulty I found in knowing what to make of it, the more words it cost me, I found, to say so. In this way, and by these means it was that the present essay grew to the bulk in which the reader sees it. When it was nearly completed, it occurred to me, that as the digression itself which I was examining was perfectly distinct from, and unconnected with the text from which it starts, so was, or so at least might be, the *critique* on that digression, from the *critique* on the text. The former was by much too large to be ingrafted into the latter: and since if it accompanied it at all, it could only be in the shape of an appendix, there seemed no reason why the same publication should include them both. To the former, therefore, as being the least, I determined to give that finish which I was able, and which I thought was necessary: and to publish it in this detached manner, as the first, if not the only, part of a work, the principal and remaining part of which may possibly see the light some time or other, under some such title as that of a COMMENT on the *Commentaries*.”

K.

The Story of Lady Juliana Harley. A Novel. In Letters. By Mrs. Griffith. 2 vols. 6s. Cadell.

It is a distinction due to the pen of Mrs. Griffith to pay an attention even to her *romantic* productions, which we do not deign to bestow on novel-writers in general. We do not, indeed, see any reasonable

reasonable ground for that "extreme timidity" with which she affects "to solicit the indulgence of the public from a further attempt, after the favourable reception her former writings of this kind have been honoured with."—Becoming as this solicitude might appear in a maiden scribbler, we can deem it nothing but affectation in a tried and steady stager, "hacknied in the ways of men."—Of a piece with this pretended modesty is her acknowledgment of her "deficiency in the principal article of such compositions, namely, invention," and the unnecessary piece of information that she is descending into the vale of years, and that "the creative powers of fancy do not increase with age, being rarely to be met with but in the spring of life."—If age were not honourable, and experience as valuable as mother-wit, we might condole with our ingenious authoress on this occasion; but we are far from thinking the best novels to be those which are founded on the luxuriancy of fancy, and sprightliness of invention. Of this, at least, we are persuaded; the most instructive and moral are those which possess rather truth of character and propriety of sentiment, than singularity of adventure, or variety of incident. The entertainment proceeding from the relation of matters of fact, however extraordinary in their nature or diversified in their succession, is of the meanest and most unprofitable kind: on the other hand, that resulting from the just delineation of character and action, is of the noblest and most edifying of rational amusements. It is a bad recommendation therefore, which our novellist gives of her book, when she tells us, "the entertainment she wishes her readers to receive from it, must depend alone on facts." We could give it a better recommendation, nor do we even think "the utmost merit it can pretend to, is that the characters as well as the narrative, are drawn from the fountain of reality." We have a still better reason for our good opinion of it; conceiving also the writer's apology, for the uncommon character of the principal personage, a very futile one, viz. her having been intimately acquainted with a person, from whom the portrait is exactly copied. It is a bad excuse in a history-painter, and admissible only in a portrait-dauber, that the features exactly resemble the original. An artist, at liberty to chuse his subject, should make choice only of the plausible and natural, which is not always that which is true and real: a *lusus nature* may be even more preposterous and unnatural than fancy can paint or imagination conceive. Thus an historian, who piques himself on his veracity, will sometimes run less risque in recording what is barely probable than in declaring what is actually true.—But writers seldom know the merit of their own performances. That of this novel is an elegance

gance of stile *, a propriety of sentiment, an ease of narration, a natural delineation of character, and an occasional pathos of expression, which could not fail to please a reader of taste; tho' without the elevation and surprize attending the intervention of uncommon accidents, and unaccountable personages. And yet the story of Lady Juliana Harley is not altogether destitute of these: witness the following history of the family of an antique modern Irish prince, in a letter, dated Roscommon; which we shall extract for the entertainment of our readers.

"The post is come in without bringing me a letter, which is a real disappointment, because I fear the delay may retard the happiness of others as well as mine.

"Harrison's business will oblige us to stay some days in this town, which is a very dull one, and the country round it less cultivated than any part of Ireland that I have yet seen.—The lands are entirely given up to pasture, and we have rode over plains of five or six and thirty miles in circumference, without seeing the face, or even the vestige, of any human creature, excepting a few miserable huts, made up of mud and straw, which appear to be scarcely habitable. Yet this country is not without its curiosities.—We went yesterday to see a beautiful lake, about twenty miles from hence, which runs above twelve miles in length, and eighteen broad in many parts of it. Like that at Killarney it is bordered with flowering shrubs of various kinds, which grow spontaneously, and on its banks are situated a number of gentlemen's seats.—I acknowledge the scene beautiful, yet it falls far short of the one just mentioned. It wants variety, and that luxuriant wildness that transcends the efforts of art.

"But here I was presented with a curiosity of another kind, and of the first magnitude. As Harrison and I were riding on the edge of the lake, I observed a small brick house of two stories high, that seemed to have no window, or at least not one that looked upon the prospect I have described, though it stood within a few yards of the richest and most beautiful part of it.—I immediately enquired, what could that edifice be designed for? he replied it was the *palace of a Prince*, to whose presence he would endeavour to introduce me.—Of a lunatic, you mean, I answered, who is self-invested with royalty.

"You are mistaken, said my friend, he is a real Prince, the Prince of Coolavin; his ancestors were lords of this wide domain, and his proud spirit cannot bear to look upon those lands, which he considers as by right his own, though Cromwell tore the inheritance from his family, and reduced his patrimony to the scanty pittance of two hundred pounds a year. For this reason he has turned the back of his house to this fair prospect, and looks with more delight upon his farm-yard.—But come, continued he, as I am acquainted with

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* In this commendation, we do not include the scraps of French cant, so common in conversation with the frivolous pretenders to the *ton*, with which Mrs. G. has too frequently disfigured the epistolary stile of her letter-writers.

the young Princes, I'll try if I can obtain admittance for us to the Monarch.

"When we came near the house it appeared, in front, a very decent building, with sash windows; close by it stood a smaller one, only one story high, at which we alighted, and on our entrance were received by four young gentlemen, with such politeness as would have done honour to an higher roof.—The eldest of these was heir apparent, and married to a very pretty young woman, of the name of O'Connor, descended from the Kings of Munster.

"The second son had been educated in France, and taken his degrees as a physician there.—The third was an officer in the Spanish service, now on a visit to his family; and the fourth was, I understood, designed for the service of the catholic church.

"On Captain Harrison's expressing our desire of paying our respects to the Prince, the eldest, Mr. O'Dermot, said he would signify our request to his father, and as Mr. Harrison's mother was of a true Milesian family, he did not doubt his compliance. We were offered a variety of refreshments, most hospitably invited to dinner, and informed that we might immediately be introduced to the Dowager and Princess Consort.

"We were then conducted by the Spanish officer into a small drawing-room, where my eyes were struck with the most venerable female figure they had ever beheld.—I declare, Stanley, I was almost tempted to bend the knee before her. She was tall, and of a majestic appearance, yet had infinite sweetness in her countenance: she was clothed in a blue damask dress, made like a man's night-gown; on her head she wore what they call a kercher, of thin cambrick, and from that head hung down, even to her feet, a profusion of the finest silver tresses that Time had ever blanched. This reverend object brought to my mind that beautiful epithet in Shakespeare, of *Time-honoured Lancaster*.

"To my surprize we were first presented to the young lady, who received us with a kind of dignified fulkiness, which was very disgusting; while the elder lady's manners and appearance at once attracted our affection and respect.—She entered instantly into conversation with us, and amongst other things, informed us, that she had been full forty years a wife, and that during that time she had never passed the bounds of her sovereign's estate; though she owned she had once made an attempt to see a little more of the world than when she was young; her lord, she said, was then from home, but the moment she had 'passed the line,' her horse threw her, and she broke her arm in the fall.—She considered this incident as a judgment on her disobedience, and had remained a contented prisoner of her husband's mock-state ever since.

"At length we were admitted to the Prince's presence; his person was large, and seemed to have been well made, his figure was erect, his eye piercing, and his countenance severe; he was seated in an oak great chair, from whence he did not deign to make the smallest inclination of his body on our appearance, but sternly asked the cause of Mr. Harrison's desiring to see him?—My friend was a
little

little disconcerted by the question, but soon recovered himself, and with infinite politeness replied, his visit was only meant as a mark of the sincere respect he had been early taught to feel for the Prince of Coolavin.

"The old man's features became then less austere, and he talked in an enraptured strain of the beauty of Harrison's grandmother, who had, it seems, the honour of being allied to him, and bore the name of O'Dermot.—He scarcely deigned to turn his eyes on me, and mine did not solicit his attention, for they were attracted by an immense large coffin, covered with black cloth, that stood on one side of the chamber; there was an inscription on the plate in a language I did not understand, and therefore suppose to be Irish; and over the plate was a something like a coronet, but not appertaining to any rank of heraldry that I was acquainted with. Over this gloomy apparatus was a shelf filled with some hundreds of wooden cups, neatly turned, which might each contain something less than half a pint; their appearance puzzled me, as they seemed to be rather a part of the furniture of a turner's shop, than of a Prince's presence-chamber. On enquiry I was informed they were designed to be used at the Prince's funeral, when they were to be filled with whisky, a species of malt spirit, the common beverage in this country, and given to each person who should attend his royal obsequies to the ruins of an old monastery, which was about an hundred yards from his present mansion.

"When his Highness thought proper to dismiss us, we were conducted back to Mr. O'Dermot's, and had the honour of dining with the rest of this most extraordinary family.—The old Lady informed us, that not being royally descended, she had never been permitted to eat with the Prince, or to sit in his presence, unless in case of sickness, though he often indulged his daughter-in-law with these special honours.—But she is a Princess, added she, and is therefore intitled to such distinctions.

"From the instant I heard this anecdote, I took an aversion to the old savage, and could easily conceive that he wanted nothing but power to be an admirable tyrant. I thought of him in the same light as one of the Caribbee islanders, who, as Lord Kaims tells us, do not suffer their wives to eat in their presence, while the women of that country are so remarkable for their sweetness of manners, obedience, and respect, to their brutal husbands, as never to give them occasion to remind them of their duty.

"O, Stanley! what a falling off is here, from the pinnacle on which you and I have been labouring to place the female part of our species? but let it be remembered, that savages only, treat women with haughtiness or contempt.

"During the time of dinner we had an old blind harper, who played and sung ditties to us in the Irish language; some of the tunes, were uncommonly sweet, and expressive of the deepest melancholy. I was extremely charmed with the music, great part of which, the minstrel told us, was extempore, as well as the words.—If I could have spoken his language, I should have been tempted to try if I

could have prevailed on the old bard to have accompanied me to England; though Mr. O'Dermot assured me, that O'Farrel, that is the harper's name, would not quit the barony of Costello, for a thousand pounds a year, but very politely added, that he should, if I pleased, attend me while I staid at Roscommon.—I accepted his offer with thanks, and he returned in our suite to this town.

“During my stay at Coolavin, I was extremely amused with the singularity of the characters I there met with; but my trusty Asiatic Scipio was a much greater object of surprize to the lower class of the family, than the heads of it were to me.—They had never seen a black man before; and the princess's waiting gentlewoman sent off an express for her sister, who lived at the distance of eight miles, to come and see Couli Khan, the King of the black-men, who she said was come all the way from Turkey to visit her master.—This was her geography about the matter.

“It was very late when we got back to our Inn; the night was fine and the roads good, and we travelled as safe as at mid-day, for there are no such beings as highwaymen throughout this country; the robbing a hen-roost, stealing a sheep, or a little whiskey, being the utmost of their misdemeanors.

“Adieu, my dear Stanley, I have written a long, and I hope amusing history, and left you at liberty to make your own comments; for were I to transcribe the numberless reflections which occurred to me upon this ancient mixture of pride and simplicity of manners, I should swell my letter to the size of a volume.”

Admitting this story to be drawn from the fountain of reality, we need not wonder at the severity of our female author's reflections on the *savage* disposition of Coolavin, in the superiority he maintained over his wife. Mrs. Griffith appears in particular to be a notable advocate for the natural equality between the sexes, particularly on the score of their intellectual endowments; seeming to take great umbrage that a woman of uncommon talents should be said to have a *masculine* understanding. If we may impute to her the sentiments of her *epistolarum personæ*, she is, in some sense (however contradictory it may seem) a Mæometan: for she says, in opposition to the divine Milton, that ‘there is no sex in souls.’ Now the Turks hold there are no souls in the sex, or at least that souls are not feminine. Mrs. G. indeed expressly declares the soul is *epicæne*.—‘Wherefore do blockheads affect to compliment a woman of sense, by saying she has a *masculine* understanding? Learning cannot bestow either sense or genius; if it could, we should not have so many drones and boobies issue from our colleges. Sense is the common of two, and not confined to either sex.’—To prove this proposition and illustrate the argument, those *great geniuses*, Dr. Johnson, and Mrs. Montague, are brought upon the carpet, and their very different modes of elocution shewn to prove precisely the same quality of intellect.—To this proof we have no other

other objection than that, we do not think rhetorical or literary talents the most unexceptionable proof of understanding, at least of a *masculine* one *. Mrs. M.'s delivering "sentiments, the most just and sublime, in the purest and elegant language," may be a proof that hers is a fine *feminine* understanding; but Dr J.'s delivering his profound saws and proverbial sentences, "like the oracles of old," is no proof that his is *masculine*. Mrs. G. forgets that, among the oracles of old, there were *old women* as well as old men †.

K.

* We say nothing of the difference between the terms *soul* and *understanding*; which are by no means synonymous. It is notorious there are some people of *great souls* that have but little understanding; while, on the other hand, there are many men famous for their understanding, who are fellows of *no soul* at all.

† Without depreciating the acknowledged abilities of Dr. J. we may say that his writings want the *simplicity of manliness*; his style in general is too florid and ornamental, and in that, characteristically *effeminate*, betraying a fondness for glitter and ornament: a kind of reproach that Quintillian made to Seneca; of whose writings he said, *dulcibus vitiiis abundans*.

An Essay on the Origin, Progress and Establishment of National Society; in which the Principles of Government, the Definitions of physical, moral, civil, and religious Liberty, contained in Dr. Price's Observations, &c. are fairly examined and fully refuted: Together with a Justification of the Legislature, in reducing America to Obedience by Force. To which is added an Appendix on the excellent and admirable in Mr. Burke's second printed Speech of the 22d of March, 1775. Continued from Vol. 3. page 481.

It would take up too much room, were we to proceed, in the Review of this pamphlet, on quite so large a scale as that, on which our associate, S, commenced it, in our Appendix. The discerning reader, indeed, must have already perceived that both the doctor of physic and the doctor of divinity, are just as good philosophers as they are politicians. *Ne sutor ultra crepidam* is a precept as applicable to the *learned* as to the *ignorant*. This at least is certain, that, if these gentlemen had employed their pens, each in his respective profession, the one in his *prescriptions* and the other in his *preachments*, they might have acquitted themselves with much greater propriety, than they have done by running such lengths in the career of party.—Not but that the doctor physical has a much better plea than the doctor spiritual; having long since severely smarted for dabbling in politics, he may urge a reluctance, as Sir William D'Avenant did on another occasion, to the *leaving off a loser*.—Dr. Price as the servant of a hea-

a heavenly master, whose kingdom is not of this world, is less excusable, in degrading his respectable character as a man, and his more respectable character as a minister of the gospel of peace, by engaging in party squabbles, and unseasonably propagating notions whose truth at best is problematical, but whose tendency is palpably that of nourishing domestic discontent and fomenting distant rebellion.—We by no means conceive the doctor foresaw the ill effects of his ill-timed performance; and, tho he may be flattered with the popularity it has obtained him, and ashamed to retract what he has written, we have so good an opinion of him as to think he must in his cooler moments be secretly sorry for it and wish that he had left undone the thing that he has done. He could not, however, have fallen into better hands, as our colleague has observed, for receiving a severe chastisement for his folly, than those of his present antagonist.—Our medical politician, indeed, lays about him, like the drummer of a marching regiment; flogging the poor culprit without mercy, and that without any kind of regard to the dignity of the doctor's cloth or his own.

A short abstract, with a specimen or two of the rhetorical flourishes, he makes with his literary cat-o'-nine tails, will be more entertaining and not less instructive to our readers than any thing we can extract, seriously edifying, in the way of argument either philosophical or political; altho we shall give some touches of both.

This Essay is divided into two parts and those again into several sections. Section the first, treats of *physical Liberty*; from which a specimen having already been given, we shall only observe that the subject is tritely and loosely treated on both sides; and at best inapplicable to the great point in dispute; altho our essayist concludes the section with presuming that in the subsequent pages it is shewn, in contradiction to Dr. Price, that the very force, which operates against the will and is supposed by him to reduce men to *servitude*, is the sole fountain from which *moral, civil and religious liberty* have emanated.

Section the second treats of *Moral Liberty*, and affords a proof how ingeniously men may chop logics, by shifting the terms of argument and ringing the changes on words, without coming a whit nearer to the truth than those whom they represent as preposterously wide of it. Section the third, treats of *Civil Liberty*. In this section the author comes closer to the point of argument, considering the matter in dispute, as it is a question merely political.

“ I Imagine, says he, the doctor (Price) is totally mistaken in his definition of *civil liberty*; for, according to him, that *liberty* does not consist in the *nature* of the laws by which men are governed,
but

but in that of the government by which they are formed. If laws, that impart to the subjects the full enjoyment of those rights to which, by nature, they are entitled; and defend them from those who would treat them injuriously, be enacted by a sovereign, or a certain number of men at the head of the community; would the *mode* of that legislature *change the nature* of things, and make that to be 'a government of slavery,' which preserved to all men their natural and social rights? Such is the consequence of the Doctor's distinction, that there cannot exist a law, made by the *majority* of a people, which can either *annihilate* or *abridge* the *civil* liberty of a nation; because that *civil* liberty solely consists in the power of making laws by such a majority; and all those, who, in a minority, oppose such laws as deprive them of their rights and properties, will operate to the production of *servitude*.

"From hence, does it not clearly result; that, when Dr. Price asserts, that 'liberty is imperfectly defined, when it is said to be a government of laws, and not of men,' he is either manifestly mistaken or wilfully misrepresents? The fact is, that liberty consists not in being governed either by laws or men, because all nations are so governed: but in being governed by *just* laws alone, whatever be the constitution of the state in which they are enacted. On what ground of *truth* does he then found his assertion, p. 7, 'if the laws are made by one man, or a junto of men, in a state, and not by common consent, a government by them does not differ from slavery?' If the same effect be produced by one man, or a small number of men, that is usually the result of great numbers operating to the like end, does a difference of number in the *agents* produce a difference of *effect* in the *production*? Suppose a hundred men had been employed to *dye* a piece of cloth *blue*, and a like effect had been produced by *one* man, or a *small* number of men, would the difference of the number of men change the effect of the operation, and make that to be *black*, which would have been *blue*, if dyed by a whole community?"

We do not much admire this *black* and *blue* allusion, and yet in the main our essayist is right. Civil liberty depends more on the *equity* of the *laws* than the form of the *legislature*; it being, as a late writer observes, the *wisdom* and not the *wilfulness* of a state; by which, properly speaking, it should be denominated *free* *.—In this section, our essayist deduces the state of civil society

* To the same purpose the celebrated Montesquieu. 'It is true, that, in democracies, the people appear to do that which they *will*; but *political* liberty consists not in doing that which one *will*s. In a state, that is, in society in which there are laws, liberty cannot consist but in the power of doing that which one *ought* to *will*.—But it is of importance, to understand the difference between *independence* and *liberty*. Liberty is the right of doing all that the laws permit. For, if one subject had the right of doing what the laws prohibit, *liberty* would be *annihilated*; because all the other citizens would, in like manner, have the same power†. The political liberty

society from the earliest ages, in a concise and rational manner, making an ingenious distinction, founded on historical facts between *free government* and *civil liberty*.

"In Locris, *says he*, free in Dr. Price's manner, whoever proposed a new law, or to abrogate an old, was obliged to enter the assembly with a halter round his neck. If the proposal was rejected, he was instantly committed to the hands of the public executioner, and dispatched. Would not such laws adopted in this kingdom, be the effectual means of stopping the babbling impertinence of our speakers in parliament, and of shortening the sessions? Will Dr. Price give his vote at an election, for a representative who will introduce a law of that kind into the House of Commons, because it is a part of *civil liberty*, instituted by his *civil society*? Any man shall sell, as a slave, his daughter or sister, if he can prove her to be a whore *---If any person shall propose a law, that the soldiers shall be paid out of the money appropriated for the exhibition of theatrical and other shews, he shall be put to death †---The most sufficient and wealthiest of the citizens shall be exiled for ten years, by ostracism; that is without trial, by a majority of the votes of the people ‡---Slaves were the absolute property of their masters. If beaten, tortured, famished, their surviving friends were interdicted to apply to the courts of justice for redress of such inhumanity, and even if they had been put to death §.

"These are a small number of the many barbarous, incongruous and absurd laws, made by the discretion of a majority of the Athenian people, who were deemed so much superior in understanding to the other Grecians. Does the Doctor imagine that Britons are more discrete?

"In Rome, also, the laws were enacted by a majority of the people. In this *free society*, it was a law of the twelve tables, that creditors might sell their debtors as slaves or put them to death, if they could not discharge their debts. Their dead bodies also, after execution, were to be divided into parts, and given to the creditors, in sizes proportioned to the respective debts ||. They were reduced to the dire necessity of tilling their *own* lands, for the sole profit of their tyrannic creditors; to dig the ground, to plough, to plant, to labour, to become herdsmen, shepherds and companions to those very slaves, whom they had acquired by their own valour. Like them, they were bound, fettered, and secured with collars of iron, as beasts of prey. They were precluded even from speaking of the
egregious

- * liberty of the subject consists in that tranquillity of mind, which proceeds
- * from the opinion that every man hath of his security. And, in order that
- * every man may enjoy that liberty, the government *ought* to be such, that
- * one subject be *not* in fear of another †.

‡ De l'Esprit des Loix, L. II. Ch. 6.

* Plutarch, in Vita Solon.

† Potter's Antiq. p. 166.

‡ Demosthen. in Timocrat.

§ Potter's Antiq. p. 38,

|| Aul. Gell. L. 20. C. 1. Quint. 3. 6. Tertull. Apolog. C. 4.

egregious outrages, insults, insolence, and cruelty of those barbarians to whom they were indebted, and who frequently tore their flesh, by excess of whipping*.

"Slaves were in the same miserable condition in Rome as in Athens. Innumerable are the laws of this kind to be found. Will Dr. Price now persist in affirming, that *civil* liberty solely consists in a power of creating laws, according to the *discretion* and *will* of a majority of the people? or deny that *such a free* society and *civil liberty* may be different things? Is it not, from hence, irrefragably evinced, that, in a government founded on the *sine qua non* which makes it *free*, the people may, nevertheless, be deprived of *civil liberty*? *Civil liberty* is, therefore, the progeny of *just* laws, righteously administered, by whatever kind of government they are instituted."

In section the fourth, our essayist treats of *Religious Liberty*; in which, to do him justice, we think he makes a better figure as a divine, than the professed divine whom he opposes.—At least, so far as religion may be admitted as a political engine, he speaks of it with great propriety.

"The nature of legislation necessarily implying a *right* of instituting all things that can conduce to the benefit of society; it, of consequence, includes an *authority* to adopt and apply those objects of the *faith*, which can be instrumental in the promotion of social happiness and the public welfare; and to abolish the influence of all such as are of a contrary disposition. It, therefore, becomes the indispensable *duty* of the legislature to conduct itself in that manner. For, if this were unattended to, the most *prevalent* faculty of the mind, by which men are generally actuated, would be left to *select* its *own* objects full of contradiction and absurdity. Unless those which are proper were applied by the legislature, men would be employed in extravagant vagaries, or in things offensive and noxious to one another and to society. The *eyes* may, indeed, be extirpated, and the objects of vision be thereby precluded. But, whilst man has life, no power can eradicate his *faith*, and all that can be effected is to assign its proper objects. In this view of things, although the objects perceived by *faith*, be not the objects perceived by *reason*: yet, in the *application* of them, the *former* become the objects of the *latter*, and the instruments of producing universal benefit. On this account, it is necessary that they be equally applied and directed by the legislature, as those of sense, sensation, and reason.

"Should any one poison the source of the New River, which flows to London, and serves the inhabitants; is there a man existing, who would not execrate the executive power of the laws which is to punish that crime, were they not carried to their utmost exertion against so nefarious a being? But it seems that opinions, which *poison* the sources of *moral* and *civil* obligation, and alike destroy the

* Dionys. Halicar. L. 6. Tit. Liv. L. 2. C. 23. & passim.

felicity of individuals and of the whole community, are *not* to be restrained by legislative authority; because that every man has, in religion, a *right* to judge for himself, and to follow the decisions of his own conscience. Abominable contradiction!"

On the general objection made against established religions on the score of liberty of conscience, our essayist makes the following remarks.

"There remains another objection, which is offered to any right which the legislature can possess, of establishing a *national* religion, as the guide of *all* mens faith; and this is the right, to which every man is entitled of serving God in his *own* way, and thereby to obtain his own salvation; and this is called, *liberty of conscience*. But, if any man's *own* way contain such doctrines, as subvert the *very* ends for which religion is established, as an aid to the imperfect power of *morality* and the laws; will they not diminish the *virtues*, the *happiness*, and the *welfare* of the people? If an individual cannot be precluded from entertaining such opinions; is he to be indulged with impunity, to promulge such doctrines, because they are his *own*? Certainly, the *conscience* which expects such indulgence, is *not* a conscience that ought to be indulged. Suppose a man should claim a right of forming laws for himself, because his *conscience* will not permit him to observe those which are already instituted; is he to be indulged? But the *salvation* of an immortal soul is a *serious* consideration. It is indeed! But salvation depends *not* on every man's acting according to his *own* conscience; but according to those precepts which are contained in religion. And, if his *own* opinions are such, as *oppose* or *enfeeble* the doctrines, on the obedience to which *his* salvation depends, is he to be indulged with a liberty of following them, because his *conscience* tells him they are *right*; and thereby promote not only his own eternal *perdition*, but *that* of all others whom he may seduce? Can this be a *right* method of serving God, and seeking his *own* salvation? Such an indulgence would be nothing less than a liberty to damn himself and others, according to his *own* way: and to this I have no objection, respecting himself. It shall never be imputed to me, that I refuse dissenters *that* liberty of conscience. Liberty of conscience, serving God in their own way, and, thereby seeking their own salvation, are sounds, which delude the unthinking, and contain no real argument. Legislature must, therefore, institute an *universal* guide in religion, and a *national* conscience, in order, as much as possible, to preserve the subjects in *unanimity*; to be influenced by the same motives; to be under the same obligation to act uprightly; and to support the strength of the state by that *unity* of mind, the bounds of which whoever exceeds in action, becomes the just object of lawful reprehension."

In this part of our author's essay, he takes occasion to be very severe on Dr. Priestley for his late declaration, respecting the immortality of the soul; pronouncing him to be a *materialist*, and that his mode of expression is nothing less than a despicable evasion

evation of directly pronouncing that *he* believes the soul is not immortal.—As this declaration of Dr. Priestley's was first publicly commented on in our Review, we cannot now pass over the notice here took of it; having signified our opinion, as we again now do, that the Doctor's [Priestley's] declaration does, by no means, amount to even an insinuation of such disbelief in the immortality of the soul. On the contrary, it appears to us that our essayist is totally in the wrong, to charge the doctor with being a *materialist*, unless a *materialist* may be one, who does not believe in the existence of matter.

Our essayist appears to us to be just as much mistaken in his metaphysics, in the indecent raillery, he throws out against the Calvinists, and his trite misrepresentations of the doctrines of justification by faith and irresistible grace.

In section the fifth our author treats of civil liberty as connected with principles of government: on which head he observes that,

“It is clear, from all the assertions of Dr. Price, for argument he has none, that his *liberty* is *independence*: whereas no two things can be more remote. Liberty consists in a mutual *dependence* of all the individuals of a community, by which the security of all is preserved. Whereas *independence* dissolves the bonds of liberty, and lets men loose from each other. It is the nature of liberty to *acquiesce* with the laws: of independence to *oppose* them. The former tends to preserve an equal distribution of right: the latter to assume all to itself. Men, therefore, in their attempts to be independent imagine, they have no liberty whilst any power or thing remains to oppose them. This notion inevitably leads to arbitrary power, as the sole state in which an absolute independence can be obtained. This it was by which Cromwell was urged through all the bloody paths that lead to despotism. And, when he arrived at that goal, he found himself as *dependent* as before. He feared to sleep two nights in the same room, because his life *depended* on the will of an assassin. And of this it is which the rebels in America, under the disguise of liberty, are now in search.”

Our veneration for every instrument of the glorious revolution would make us here break off our quotation, did not our impartiality, toward even the most prejudiced writers, call upon us to proceed.

“There remains one passage, at the conclusion of this second section, wherein he mentions his fears of losing his inheritance of presbyterian liberty, by the springs of *public virtue* being so far poisoned as *not* to be able to murder the king. ‘The terror of the standing army, the danger of the public funds, and the all-corrupting influence of the treasury, would deaden all zeal, and produce a general acquiescence and servility.’

“By whom were all these means of fixing servility introduced and established? by king William; *glorious* by his lust of murder and of

man ; immortal by the debts, corruption and standing armies which he began, assisted by whigs and dissenters, who, from that day to the hour in which his present Majesty ascended the throne, were incessantly engaged in promoting and establishing all those objects of the Doctor's terrific dangers. And now, with faces as *unblushing* as *brass*, they would lay the existence of them to his Majesty and his servants."

The virulence of this passage is so very obvious that we leave our readers to apply the expression *unblushing* as *brass* to whatever face they think it most applicable. At the same time, we cannot help dropping a piece of advice into our essayist's ear, though we know the violence of his prepossession too well to think he will profit by it ; this is to avoid, in argumentative productions the appearance of rooted rancour against objects, which cannot possibly have given sufficient cause for it, even if history were more to be depended on than it is, and it is to be depended on very little. Besides, downright abuse, tho well-grounded, always weakens a writer's argument.---In section VI. our essayist treats of the authority of one country over another : and of what constitutes a sameness in the different parts of one country, whether they be conjoined or separate.---This is awkwardly expressed ; the design of it is to settle the political identity of Great Britain and America ; which Dr. Price represents as two distinct countries or political communities. On this subject our author observes that,

" The characteristics which ascertain the *different* districts of a state to be *one* country, are 1. Their being all subject to the same *crown* or legislative authority, whatever be the form of government.

" 2d. The enjoyment of all those rights, privileges, liberties and emoluments, in common with the other constituents of the realm : such as that of representing the people in the national senate.

" 3d. Their right of electing representatives, under such conditions as all the other inhabitants are obliged to observe.

" 4th. The right of applying to those representatives, in the senate to be heard and to receive redress, in common with all others.

" 5th. Their having received, from the legislature, assistance, in military armaments, by land and sea ;---being supplied with pecuniary aids for the support of the land forces ;---grants of money as rewards, encouragement and indemnifications, during war ; bounties, in order to enable them to encrease their productions and commerce ;---money, for the support of their civil government and forces ; for forts, garrisons, ordinance stores, transports, carriages, provisions ;---expences of fleets and naval stations, employed in the defence of that country, in whatever part it may be attacked ;---presents to nations inhabiting near that part of the country which lies exposed to them, in order to prevent their hostilities.

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"6th. The receiving the antecedent grants alike by all the districts of the country, on application to the national representatives in the senate, and in consequence of a right to apply to those representatives, in like manner with all the other parts of the state. And this without engaging themselves by *compact, treaty or alliance* to a reciprocal assistance; which is uniformly the method when aids are granted by *one state to another*.

"Such are the characteristics, which indisputably constitute the *sameness* of a country. And, where these are not to be found, the countries are, necessarily, different. As to the distance of situation, or an extensive ocean lying between two parts of a country, there are, manifestly, *no* characteristics of their being different countries politically considered, provided each enjoys all the antecedent rights, liberties, privileges and emoluments, in common with the other."

From these characteristics our essayist endeavours to prove that America and Great Britain are one and the same country. Hear how he makes it out.

"Let me suppose, by way of elucidation, that the American colonies could, by any means, be brought so near to this kingdom, as is the Isle of Wight. Would that difference in proximity make them the same country with Great Britain, if the inhabitants did *not*, by such a change of place, enjoy the rights, privileges and advantages abovementioned? is Calais, because it is the part of France which is nearest to Great Britain, for that reason, *less* another country than Toulon, which lies in the remotest part of that kingdom? the identification of all the parts of a country consists, solely, in the enjoyment of the preceding characteristics. America, therefore, if it enjoy the preceding rights, is not a *different* but the *same* country with Great Britain. And whether the former do, or do not enjoy them will be seen in the subsequent pages of this essay. Were the colonies so near to this kingdom as is the Isle of Wight, and in the full enjoyment of what they now possess; would the people of this kingdom be satisfied, that they should be considered as a different country, and pay *no* taxes, but what they *themselves* should chuse to levy? But it seems, the colonists have not that right to elect representatives, which the people of Great Britain enjoy. Nothing is less true than this hackneyed assertion. If a colonist have *forty* shillings, a year, *freehold*; if he be *free* of a city or borough, *pay* scot and lot, be a pot-walloper, or under any other denomination, that a Briton votes, he has the same right, not only to elect, but to represent also, if he be legally qualified, as Englishmen are obliged to be by their respective properties. Trecothick, Huske, Cruger, and a number of the insular Americans, either have been, or now are, members of parliament. These, it seems, can constitutionally levy *taxes* on all Englishmen in support of America, but not a penny on the Americans in order to assist this kingdom. Is this *reason and equity*?

"But the Americans are too distant, and must come to England to give their votes. So must a Cornishman, that resides at Inverness
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in the north of Scotland, who is free of St. Ives near the land's end, come from thence to that borough, if he intend to exercise his elective right. But, were the parliament enabled to enact, and carry into execution a law, that every American should have the power of being in *two* places at the *same* time, the presbyterians of New England would, nevertheless, rebel, and Dr. Price and his adherents would insist it was a *force* opposed to their *wills*, which reduced them to *slavery*. For in these dissenters from our religion and government, rebellion is as innate and natural, as stealing poultry is in a fox, or killing lambs in a wolf. And the congress have declared they will send no members to the British parliament."

A detestation to the *dissenters* appears also to be as innate and natural to our high-church doctor as the love of poultry or lamb in either fox or wolf.---On the whole he concludes this section with remarking of the Roman provinces, which Dr. Price had alluded to as resembling the American colonies, that they "bear no more resemblance to the colonies of Britain, than the darker parts in the middle of the moon, bear to the Mediterranean sea," an allusion with which he concludes the *first* part and we the present article; reserving the consideration of the second part of this spirited and multifarious essay to our next Review.

W.

The History of Gunnery, with a New Method of deriving the Theory of Projectiles in Vacuo, from the properties of the Square and Rhombus. By James Glenie A. M. Svo. 4s. Cadell, London. Balfour, Edinburgh.

The very ingenious mathematician, who hath favoured the public with this work, gives the following account of it in his preface.

"The author's design in this performance, is not only to lay before the reader an historical account of the different discoveries which have been made relative to the resistance of the air, by the most eminent writers who have treated of this subject; but likewise, to give the theory of projectiles *in vacuo*, derived in a new manner from very simple principles, with a method of reducing projection, on inclined planes, to those which are made on the horizon. He is persuaded, that, were the law of the air's resistance once exactly ascertained, which is undoubtedly capable of an accurate determination, a competent share of knowledge in mechanics would enable skilful engineers to surmount all other difficulties in directing the management of artillery. The resistance of mediums, it is true, is one of the most difficult subjects to which mathematics have ever been applied. The difficulties attending it have been acknowledged by all who have considered it, and were sensibly felt by Sir Isaac Newton himself. He has certainly discovered great ingenuity and philosophical invention on this subject. But his conclusions are only applica-
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ble to very flow motions, and are not delivered by him in a form fitted for practice. Gunnery, in its present state, is only a sort of random or guess-work; and such it must continue to be, till the theory of the air's resistance be accurately investigated.

"The author once intended to have taken this opportunity of publishing several calculations relating to the resistance of mediums in general, and some to that of the air in particular, between which and certain experiments made with great accuracy, there was a surprising degree of coincidence. But he thought it would be better to defer the publication of these computations, till an opportunity should present itself of trying and examining them by a greater variety of experiments. However, the reader will easily understand, from the problems subjoined to the historical account, that this is a subject on which the author has bestowed a good deal of attention. And, although he has endeavoured to give the account itself in as plain a manner as possible, in order to render it universally intelligible; yet, mathematical readers will find sufficient scope for the exercise of all their skill, in attempting the solutions of these problems. Several of them, indeed, it must be acknowledged, do not relate immediately, either to the air, or to any medium perhaps existing in nature. But he thought it would not be altogether improper to insert them, since their solutions may be very much facilitated by the general problems which he sent some time ago in a paper to the Royal Society, with an intention to extend indefinitely geometrical comparisons, which are usually confined to three gradations, by geometers both ancient and modern.

"In the demonstrative part, which relates to the theory of projectiles *in vacuo*, the young mathematician will find a method to put in practice, of first considering the properties of simple rectilinear figures, and of afterwards applying them to curves which can be generated by the motion of the sides or angles of such figures. Simplicity has been the principal thing which the author has all along aimed at in this performance. The mathematical reader, then, must only consider it as a prelude or forerunner to something which is to follow, relating to the resistance of mediums in general, the most difficult part of mixed mathematics, and to that of the air in particular, by the ascertaining of which alone Gunnery can be rendered perfect and complete."

The historical part of the work is contained in so very small a compass, that we are tempted to give the ancient part of it, entirely to our readers.

"For some time after men began to apply gun-powder to military purposes, their machines and pieces of ordnance were very ponderous and unwieldy, and of course altogether unfit for quick or expeditious service. Military people, at that time, possessed but a small share of learning of any kind, and almost none at all of a mechanical or mathematical nature. What they did in their profession, in relation to the management of artillery, was entirely the effect of practice, and a bare repetition of what they saw every day done. The form

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of their artillery, as well as of the warlike engines and instruments which they made use of in conducting it, was only such as the most obvious incidents suggested, or the rudest and most uncultivated invention dictated. Their first pieces were very cumbersome, being of a clumsy, and almost unmanageable make; for, as they succeeded to the machines of the ancients, they were employed, like them, in throwing stones of a prodigious weight, and therefore were necessarily of a huge and enormous bore, consisting usually of pieces of iron fitted together length-ways, and hooped with iron rings. Some of them were so large, that they could not be fired above four or five times a day. Such were those with which, we are told, Mahomet II. battered the walls of Constantinople, in the year one thousand four hundred and fifty-three, being some of them of the calibre of no less than twelve hundred pounds; and Guicciardin, in the first book of his history, informs us, that so large a portion of time intervened between the different chargings and dischargings of one of those pieces, that the besieged had sufficient time to repair, at their leisure, the breaches made in their walls by the shock of such enormous stones."

"But as mathematical knowledge increased in Europe, that of mechanics gradually advanced, and enabled artists, by making brass cannon of a much smaller bore for receiving iron bullets, and a much greater charge of strong powder, in proportion to their calibres, to produce a very material and important change in the construction and fabric of those original pieces. Accordingly, this historian, in the same book of his history, informs us, that, about a hundred and fourteen years after the first use made of those unwieldy pieces by the Venetians, in the war which they carried on against the Genoese, in the year one thousand three hundred and eighty, the French were able to procure, for the invasion of Italy, a great number of brass cannon, mounted on carriages, drawn by horses; and that these pieces could always keep pace with the army."

"In enumerating the advantages which arose from this alteration, he observes, that they were pointed with incredible quickness and expedition in comparison of those formerly made use of in Italy, were fired at very small intervals of time, and could produce, in a few hours, an effect which those others could not have produced in the space of many days. His words are, 'Condotte alle muraglie erano piantate con prestezza incredibile, et interponendosi dall' un colpo all' altro piccolissimo intervallo di tempo, si spesso, et con impeto si gagliardo percuotevano, che quello che prima in Italia fare in molti giorni si soleva, da loro in pochissime hore si faceva.' And mathematical studies must have made considerable progress on the continent by that time, since Tartalea, the inventor of the method of solving cubic equations, which is usually ascribed to Cardan, and which is the only general method we have of solving them at this day, about forty-three years after this change took place, commenced author at Venice."

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The remainder of our author's history of gunnery consists in some later improvements in the theory made by the late Mr. Benjamin Robins and others : these are so intimately blended with the argumentative part of the work that they cannot well, be particularly extracted*. On Mr. Glenie's general arguments, however, we must beg leave to expatiate a little particularly ; especially as his great merit, as a mathematician, might otherwise give an undue weight to his mistaken notions in physics.—

As the farther improvements to be made in gunnery depend, according to our author, chiefly on the proper investigation of the nature and properties of resisting mediums, it is to this object he directs the inquiries of the inquisitive theorist ; properly observing that every engineer ought to have a considerable share of mathematical knowledge, to enable him in some measure to enter into such researches, and to conduct him in his experimental pursuits.

Mr. Glenie's reflections on the practice of mere practical experimentalists, are very just and judicious.

“ It is indisputably certain, that conjecture, without experiment to try and sift it, is as apt to lead one into error, as random-experiment, without sagacious conjecture to regulate and conduct it, bids fair for producing nothing of the least importance. But, if it must be confessed that many of the ancient philosophers gave rashly into the first of these extremes, it must likewise be acknowledged, that there are many now, who give as freely into the last, and, prostituting the powers which God has bestowed upon them, spend their lives in making experiments, in a great measure, at random, without having one useful principle or idea in their minds, which they wish to examine or establish by them. These persons are generally such as are so little acquainted with the science of quantity and proportion, as to be altogether unable to apply metricks to any thing which occurs, or to know, from calculation beforehand, what ought to be the result of their experiments, on the supposition that the hypothesis or conjecture which they intend to try by them, is true.

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want of reflection, and a misapplication of them. They intirely misunderstand the plan of experimenting hinted at by Lord Verulam, and so successfully carried into execution by Sir Isaac Newton, and several other ingenious men, whose sagacious conjectures generally preceded, and gave rise to their particular experiments, and who were always able, when any thing new accidentally occurred, to examine it by a sort of certain and mathematical measurement, and push it into conclusions, by means of computations founded on the most unerring principles."

To these reflections it may not be unnecessary to add that, the too great attachment, of mere mathematicians, to calculations of proportions and ratios, hath also not less misled them than the want of such attention hath bewildered others. As it is the custom of experiment-mongers to catch at mere appearances and trust to *sense* without *reflection*, so it is the fault of mathematicians to catch at mere ideas and trust without sufficient *reflection* to mere objects of *imagination*. In natural philosophy and mixt mathematics, the object of investigation is frequently such as we cannot entertain a distinct and precise idea of: in which case it is not the object of *measurement* and proportion. A mathematical principle and a physical one are widely different: the former is *ideal* or an object of *imagination* and *reflection*, the latter is an object of *sense* and *perception*. The former may be exact, precise and definite, because its existence is *intellectual*, and its exactitude depends merely on the precision of *terms*; but the latter is often confused, obscure and indefinite, because its existence is *perceptible* and its want of exactitude depends on the want of precision in our *feelings*. Our ideas deduced from *Reflection* are much more precise and clear than those immediately suggested by *sensation*: to instance our idea of *body* itself; all the idea we obtain of it by mere sensation is an indistinct, undefinable notion of *resistance*. It is from *reflection*, from experience in the comparison of the several different sensations occasioned by the same object, that we obtain the idea of a commensurable substance, having length, breadth and thickness.—It is with great propriety therefore, Sir Isaac Newton calls the principles of his philosophy, *mathematical* principles: for such in fact are even his first principles or the elementary properties he ascribes to matter, such as the *vis-inertia*, impenetrability, attraction, &c. None of these are physical principles or immediate objects of sense or sensation; but mathematical principles or objects of the understanding or reflection*. In raising a system on such principles he could not possibly

* In controverting the existence of certain physical elements, Mr. Glenie says [p. 80.] "Remove the idea of the *vis inertia* of matter, and you likewise remove

possibly err, while he proceeded, in his superstructure, as *mathematically* as he had done in grounding his abutments and laying the foundation on the basis of physical experiment. It was on the result of such experiments as *secondary effects*, and not as *primary causes*, that this great philosopher erected his system. At the same time, however, he did by no means deny (as our author supposes) the existence or priority of the physical causes, productive of those effects.

In regard particularly to an elastic aether, universally diffused throughout the material universe; Mr. Glenie insinuates that Sir Isaac Newton never gave the *smallest countenance* to the opinion of its presumed mechanical effects. His representation of the case, is this:

"After Sir Isaac Newton, in considering the physical motions of the heavenly bodies, had so successfully applied to them the doctrine of gravitation, joined with mathematical demonstration, his principle of universal attraction was severely attacked, particularly by the Cartesians, as an occult quality. The leap from a perfect plenum, to an absolute vacuum, was great, and what he never could have brought a Cartesian philosopher to have taken in company with him. He showed the insufficiency of their vortices to account for the celestial motions. But, as he was a man very much averse from wrangling, he perhaps did not chuse to deny them, intirely, the supposition of the possibility of some fine fluid or aether existing in the universe. However, so far was he from supposing it not to be inert, that he even condescended, as I have observed above, to make an experiment, to ascertain the internal resistance which this fluid would necessarily give to bodies in passing through them. He found no reason, however, to conclude with certainty, that there is any such resistance to bodies; and accordingly he no where, in his admirable theory of resistance, dwells upon it, or even takes it into consideration.

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remove that of its *solidity*; and what idea have we of matter without solidity; It is impossible to have any at all."—With due deference to Mr. Glenie, however, we beg leave to remind him that Mr. Locke says, we may have as clear an idea of *power* as of *substance*. And tho' *solidity* be essential to *substance* it is not at all applicable to simple power, unless our author would have us conceive substance or matter to be a *solid power*, and that a *solid power* of *doing nothing*, agreeable to the self-contradictory term of *vis-inertia*.—Indeed, we may as easily form an idea of any-thing, or rather of *nothing*, as form any idea of the *substratum* or inert substance of Newtonian matter.—But could this be done, the principles of natural philosophy, answerable to their archetypes the elements of the material universe, are, by no means, *ideal*. Things may really exist, of which we can acquire no precise ideas, as we may entertain precise ideas of things which have no real existence. Experience or physical experiment depends as much on our *indistinct perceptions*, as on our *distinct conceptions*; and it is from the due observance of both, and the placing the due confidence on each, that the real principles of natural knowledge are deduced, and improvements in human science effected.

“Whether Sir Isaac Newton in the beginning of life, intirely divested himself of the absurd notions and prejudices of his contemporary philosophers, with regard to the existence of some fluid matter or other, diffused and expanded through space, I will not pretend to determine. But that he never was much delighted with the idea, is evident; that he laid no stress upon it, is equally evident; and that he at last intirely rejected it, as absurd and ridiculous, and did not believe the existence of such a fluid, is almost demonstrably certain from this circumstance, that, to the edition of his *Principia*, published by Dr. Pemberton, by his own direction, and under his own eye, there is prefixed a preface, written by the very ingenious and accomplished Mr. Cotes, affirming gravity to be as much a primary quality of matter, as extension and impenetrability, and declaring, in express terms, the hypothesis of a celestial fluid to be quite absurd and untenable, and altogether unworthy of a philosopher. This excellent person, whose early death was an irreparable loss to the scientific world, after showing the existence of such a fluid to be inconsistent with the celestial motions, from the very theory of resistance, demonstrated by Sir Isaac Newton himself, in the second book of his *Principia*, concludes his observations in relation to it, with the following words. ‘Itaque concludendum erit, fluidi coelestis nullam esse vim inertiae, cum nulla sit vis resistendi, nullam esse vim qua motus communicetur, cum nulla sit vis inertiae, nullam esse vim qua mutatio quaelibet vel corporibus singulis vel pluribus inducatur, cum nulla sit vis qua motus communicetur; nullam esse omnino efficaciam, cum nulla sit facultas mutationem quamlibet inducendi. Quidni ergo hanc hypothesin, quae fundamentum plane destituitur, quaequae naturae rerum explicandae ne minimum quidem inservit, ineptissimam vocare liceat, et philosopho prorsus indignam. Qui coelos materia fluida repletos esse volunt, hanc vero non inertem esse statuunt, hi verbis tollunt vacuum, reponunt.’ Can there be any declaration more express than this? And, had Sir Isaac really believed the existence of such a fluid, would he ever have permitted Dr. Pemberton to have prefixed to his principal work a preface, which expressly pronounces this his belief to be altogether destitute of foundation, and in every respect unworthy of a philosopher: and, whether he believed it or not, as he has offered no arguments to prove it, but declares that he does not know what this aether is, the hypothesis must be given up and renounced; since I have already shewn, that it is altogether inconsistent with phaenomena, and that innumerable arguments may be produced, each of them almost sufficient entirely to overturn it.

“I should willingly have saved myself the trouble of making these observations, with regard to a thing in itself so absurd and ridiculous, had I not observed, that some persons who never read the works of this great man, as it appears from their framing of suppositions, with regard to this aether, diametrically opposite to what he has advanced in the second book of his *Principia*, where he treats of fluids in general, make use of his name and authority, to procure credit

credit and reputation to some of the most wild and romantic theories in medicine, chemistry, and some branches of natural philosophy, that ever were formed by a reasonable mind, which they indeed derive from this imaginary source, that has no real existence in nature. And, though I cannot pretend, in this place, to expose particularly such absurdities; yet they ought to be held forth to the world in their true and genuine deformity, and to be separated from the name and authority of a man who never gave them the smallest countenance."

We shall not controvert the affirmation of Mr. Cotes, because it is merely an affirmation. Nobody can hold in higher estimation the abilities of that very excellent mathematician, than we do; but he was a mere mathematician; and; had he not been so, the investigation of the cause of gravity was, in that place, not his business.--We shall not also controvert Mr. Glenie's assertion, that Sir Isaac Newton was not "much delighted with the idea of an elastic aether," but nothing is more certain than that, whether much delighted with it or not, he himself, and that even in the latter part of his life, did give countenance, both to the opinion of its existence and to its effects. This is so very notorious that even Mr. Glenie himself takes the trouble to disprove, as he supposes, the possibility of those effects.--As, in our opinion, however, he has not disproved them, the hints, thrown out by Sir Isaac Newton in his queries, appearing to us, as well-founded as ever, we are sorry that a writer, of Mr. Glenie's science, should stigmatize the conclusions formed on them as *absurd, ridiculous*, and unworthy confutation. This is ever the language of ignorant self-conceit or overweening superficiality of knowledge. Let our readers oppose to the force of Mr. Glenie's assertion, that of his argument.

Speaking of the above-mentioned Ether, he says,

"This aether has been imagined to be the cause of gravitation, cohesion, magnetism, repulsion, sensation, and of almost all the phaenomena in nature. It has been conceived of as growing always denser, as you recede from the bodies of the sun and planets.

"But, if the motion of the earth towards the sun be occasioned by the impulses of a medium growing always denser as you recede from that luminary, and its elastic force encrease with its density, like that of the air, ought not these impulses to be always diminishing as you go nearer to the sun? But, they must be always increasing, to produce gravitation. Wherefore the hypothesis is absurd.

"In like manner, if this aether is rarer in, and at the planets, than at some distance from them, ought not the acceleration of bodies towards the earth be always diminishing, instead of increasing? This, however, we know, is not the case."

A stronger argument than either of the above, was brought long since, by Lord Kaimes, against the efficacy of such a fluid

fluid to cause gravitation. He observed that the different densities of the æther on the opposite sides of a primary material corpuscle, must be next kin to nothing; and consequently such corpuscle involved in a medium, which presses *undequaque & tam proxime* will either remain at rest or move with a very slow pace; which, says he, is contrary to fact; as the acceleration of falling bodies within the least perceivable distance is perceivable.—Again, “In the descent of heavy bodies, says that celebrated writer, the force of gravity is supposed to be invariable. For though this force lessens by distance, yet the distance from any two points from which we have access to drop a body, is so inconsiderable, in respect of the distance of either from the centre; that it is left out of all calculations as imperceptible. Hence the following question is readily suggested. How comes it that the power of gravity, which in this case is supposed invariable, has the effect of accelerating the motion of a falling body?”

In reply to this, it has been said, that indeed no such descent or acceleration could take place, if such material corpuscles were inert, and merely passive. But that, if such corpuscles possessed the active property of repulsion the inequality of the reaction of the medium would cause the accelerated motion of those corpuscles in the direction of least resistance.—This proposition has been illustrated by observing that, “a boat driving down a river by the tide moves *with* the water, but not *through* it. It goes no faster than the stream: but let the waterman within it make use of his oars, and their resistance to the water will cause the boat to move through it in a contrary direction, and that with a velocity proportional to the momentum of such resistance.”

In this case indeed the resistance within the boat is partial, and may be made either for or against the stream; but supposing, as in the case of the corpuscle, its internal impulse to be exerted equally, on every side, it is plain that the corpuscle must be moved thro’ the medium, by virtue of the unequal reaction of the latter, and that in the line of least resistance, viz. from the denser part to the rarer. Thus it has been said, “the *motion* and *acceleration* of gravity may be owing to the mutual resistance of the gravitating corpuscle and the medium. The unequal density in the elastic fluid surrounding it, it is said, determines, by its inequality of pressure on the opposite sides of the solid, the generative force of its tendency, at that distance, to the centre of its system. This is the fluctuation, the *nascent augment* of the gravitating tendency: but that tendency itself, or the actual motion, is effected by the repulsion

sion of the corpuscle to the medium; which being uniformly exerted on all sides, whether in motion or at rest, the corpuscle itself must from the reaction of the medium necessarily move and be constantly accelerated in the direction of least resistance; that is, in the line of the centripetal force of the system. Hence it is also said we see the reason why the weight of a body, depending thus on its own repulsion must, while sustained, in equilibrio or unaccelerated, be exactly equal to its *vis inertiae*."

This explication, whether true or not, is certainly *ingenious*, and merits better of Mr. Glenie, if he ever saw it, than to be treated as an absurd hypothesis, unworthy of confutation.

Again, when Mr. Glenie endeavours to turn the ethereal medium into ridicule, by saying,

"What an infinite variety of opposite motions, must this aether dance with through the universe? That such an infinite diversity of opposite motions in the waves or pulses of this fluid should exist, is altogether impossible. Would they not soon, by encountering, destroy one another, and reduce the whole fluid to an equilibrium or state of rest?"

"Besides, as soon as the common center of the earth and moon has changed its position in absolute space, and come to some other point, the pulses or waves of this fluid must proceed in opposite directions towards that point, and impel these bodies towards the same. And, as these bodies are connected with the other bodies in the system, in all positions they may happen to be in, we shall have aetherial whirlpools in almost every point of space bounding the solar system. Let any one then, who chuses to hold such an absurd hypothesis, show, how it is possible for a fluid to move through itself, in an infinite variety of opposite directions, at one and the same time."

Our author here, we say, seems to forget that the medium in question is supposed to consist of perfectly elastic particles; among which any motion once introduced could never be destroyed; however divided or diversified it might be in its directions. He forgets also that motion might be propagated by vibration in an infinite diversity of directions through the elastic corpuscles composing such a medium, without sensibly interfering with or interrupting each other.

Mr. Glenie's other objections to the absurdities, with which he says this hypothesis is clogged, are as easily obviated. That of the necessity of admitting solid particles to be penetrated by solid particles, vanishes (even admitting the existence of impenetrable particles) on the supposition that motion may (as it really may) be propagated through a series of elastic bodies without the actual removal of such bodies, any farther than the

the length of a single vibration.--Again the difficulty, he starts of demonstrating that the particles composing this æther are less than those composing gold, vanishes in like manner, when it is admitted by hypothesis that these particles are the *primary* and of course the smallest of all particles.

“But, says Mr. Glenie, how can a fluid so constituted be the cause both of attraction and repulsion, which we observe to take place between the same bodies at different distances? Why should it, at the same instant of time, give rise both to gravitation and cohesion, when they act in direct opposition to each other? How can that which is supposed to be the cause of gravitation, be likewise referred to, as the cause of magnetism, which, from experiments made by Sir Isaac Newton and others, does not seem to be subject to the same law with it; nor even, in different magnets, to one and the same law? If the elasticity of this fluid be the cause of all these different phenomena, what modifications does it undergo, to produce these different effects? For, I confess, that, unless in respect of degree, I can discover no alterations it could possibly be subject to. And the degree of power in any cause does not certainly change the nature, either of the cause, or the effects which it produces, but only varies the quantity or measure of it.

“Besides, supposing we were even to allow, that the elasticity of this æther is the cause of all these things, which we cannot possibly do, without allowing manifest absurdities and impossibilities, we might ask, what is the great advantage or instruction, arising from deducing gravity in this manner, and what is the cause of this elasticity? Is it a more general property in bodies than gravity? Surely, we have no reason to say so. We know of many bodies devoid almost of elasticity, but of none, which do not possess gravity in proportion to their quantities of matter respectively. Is it a proper method of philosophising, to account for a thing perfectly general, as far as we have yet been able to discover, by that which is only limited and particular? How could the motions of the heavenly bodies, or indeed any regularity of motion in the universe, subsist with the existence of such a fluid?”

In reply to all this, it may be said it is much easier to ask questions than to answer them. Not that we think these are unanswerable and that to Mr. Glenie's satisfaction; notwithstanding he appears at present so much prepossessed against the *manifest absurdities* and *impossibilities* attending the elasticity of the primary æther; whose existence we will venture, both on the ground of mathematical reasoning and physical experiment, to maintain; as well as that gravity, cohesion and all the regularity of motion in the universe, is the mechanical effect of such existence.--But *non est hic locus*. We have already swelled this article to a length, for which the generality of our readers may possibly censure us; we must, therefore, defer

an account of Mr. Glenie's theory of projectiles, till the appearance of our next number ; by which time we shall get the necessary diagrams prepared to illustrate it.

Miscellanies : In two Volumes. By the Rev. Richard Shepherd, B. D. late Fellow of C. C. C. Oxford. 2 vol. 8vo. 8s. Flexney.

Primos det versibus annos, the advice of the elegant Petronius, is adopted by our reverend author, as an apology for the contents of the first volume of these miscellanies, consisting of poetical pieces, most of them written when he was very young, and printed in different publications. Among these are, the *Nuptials*, a didactic, and *HeElor*, a dramatic, poem, the *Gown*, and other well known performances, the merit of which sufficiently entitles the writer to an honourable place in the list of modern poets. From the shorter pieces we select the following for the amusement of the poetical reader.

ODE TO RETREAT.

The mariner, from farthest *Ind*
That homeward plows his pathless way,
The sport of every laughing wind
Mid rude rough nights, and many a toilsome day,
Not with more joy thro' ambient clouds descends
His native *Albion's* chalky summits rise :
Not with more joy the myrtle bower,
Where pleasure wings the flying hour,
Th' impatient lover views ;
Than fields and woods,
The green hill's slope, the fall of floods,
Th' enfranchised muse
Her bliss to rove
Thro' Nature's unfrequented glades,
Assembling where th' *Aonian* maids
Chaunt their soft carols to the echoing grove.
There while the pensive bard expatiates free
On all the wonders each rich scene displays ;
Rapt with the wonders the charm'd eye surveys,
On fairy ground he seems to tread
By Nature's blithsome handmaid led,
Led by the guiding hand of meek philosophy.
Too long by flattering hopes confined
Amidst the medley of mankind,
That with the spawn of Folly's *Hydra* breed
People this goodly town,
The roving Muse at length is freed

From all its nonsense, pride, and noise,
And looks on all its glittering toys
Contemtuously down.

Adieu the pert bold face, where never glows
A blush, but what the mimic *rouge* bestows;
Where with the rose no snow-driven lily strives,
Save what *the beautifying fluid* gives,
Adieu ye things, kind Nature made
But fools, and fashion beaux;

By far more beauteous and more fair
Yon blooming hawthorn fans the air
In Nature's simple dress arrayed,
Without vain Art's fantastic aid

In far more gorgeous robes yon prouder tulip glows.

Adieu the tongue, that washes white
The wretch as *Æthiop* foul and black;
But when that *Æthiop* turns his back,
Not Slander's self so quick to bite.

Adieu the cit, whose ruder mind
No beam of science e'er refin'd;

Who shakes his sides at poverty and rags,
And measures merit by the deepest bags.

When midnight winds concussive roar,
And hoarsely grates the jarring door;
Roused with vain fears he starts, he flies,
Flies to the soul-entrancing chest,
Where his imprison'd minions rest;

And, as the glittering dirt he eyes,
"Thou art my God," the sordid votary cries.

Bear me, kind powers, to storied streams,
And walks, that wake poetic dreams;

To fields where haunt the muses' train,
Where *Isis* pours some vagrant rill;
Or where the Graces love to reign
With GRENVILLE at *Shrub-Hill*.

Yet Envy's powers shall ne'er distend
My breast, tho' rest repos'd my head

'Mid ruder gales in some low shed,
Straw be the roof, the walls of clay;

Let but the learn'd and virtuous say,

"Beneath that shade there lives a friend."

VERSES ON HUNTING.

An Imitation from the Welsh of Lamarch.

Light-streaming orb of the day,
Where is the youth of my love?
Where does thy bright bold eye
Behold the deer-footed *Cadwal*?

Climbs

Climbs he the brow of *Plenkvellin* ?
 Light sit thy streams on his short-breathing breast :
 Or laves he his snowy limbs in the stream ?——
 Warm his cold clear haunts in the liquid *Eadeon*.
 Reclin'd beneath the wide-spreading arms of an ath,
 The eye of my mind sees the youth of the graceful locks ;
 Three dogs of the chace couch around him ;
 His feather'd reeds lie by his side :
 Bear me, ye light-winged gales,
 Bear my song, to sweeten the repose
 Of my lovely toil-worn *Cadwal*.
 Soft at eve falls the drizzly dew,
 Refreshing the sun-parched plain ;
 So soft let the cooling gales descend,
 And refresh the toil-worn *Cadwal*.

But why so long sleeps the light of my soul ?——
 Why is the youth so long in coming ?
 From the high crested hill roves my eye,
 But no eye sees the frisking dogs bound before him ;
 I seem to see him in his loveliness afar ;
 But it is fancy sports, and th' illusion fades,
 Like a pleasing dream of the night.

Spirits of love, that people the air,
 That ride on the white-reined winds,
 Wake, gently wake him ; and speed the youth
 To the longing arms of his love.
 Spirits of love, guard his slumbers
 From the wolf with the glaring eye ;
 'Tend him ye faithful dogs of the chace,
 Nimble-footed *Llwyn*, and *Traeth* with the wakeful eye ;
 So shall ye eat of the kid,
 Fed by the hands that stroaks you,
 The hand of the maid of the trembling heart.
 Perish the polish'd bow,
 Perish the dogs of the chace,
 Perish whate'er retards
 The steps of regardless *Cadwal* !

Did he not far in his love,
 Ere the shadows begin to lengthen,
 His yellow locks flowing loose on his neck,
 Like the skirt of a sun-tinged cloud,
 With a deer of the high-branching head,
 Will *Cadwal* return in his speed ?

Beneath the treacherous embers
 The live-fire sleeps conceal'd,
 And the heedless foot that ruffles its rest
 Wounds with red tooth vengeful and sharp :
 So lurks beneath the tufted grass
 The tooth of the sharp-bitten snake ;

Spare, beauteous snake, oh spare the youth of my love !
 His arrows flies not against
 The painting of thy vest :
 And thou too, direful thorn,
 With pointed spikes beset,
 Like the spears in my *Cadwal's* hall,
 Spare the youth with the graceful locks :
 Spare, hostile briar, oh spare his legs of snow !
 How many dangers threat the youth of the polish'd bow !
 Perish the polish'd bow,
 Perish the dogs of the chace,
 Perish whate'er retards
 The steps of loitering *Cadwal* !

Volume the *second*, contains eight letters, to Soame Jenyns, Esq. occasioned by his Free Enquiry into the Nature and origin of Evil:—In justice to which, it may be presumed that, as that gentleman has lately declared his *conversion* from infidelity, our author's arguments may have been in some measure instrumental to that conversion. We say *instrumental*, on our avowed principle, that the mere force of rational argument cannot supply the operation of grace in effecting the work of regeneration. Paul may plant and Apollos water, but God alone giveth the increase.—But be this as it may, our author hath here shewn that Mr. Jenyns reasoned he etofore just as indifferently against christianity, as he now does for it. At the same time, we must be frank enough to own that Dr. Shepherd himself cuts a more respectable figure as an orthodox christian and practical moralist, than as logical casuist or polemical divine. The reason (as we have more than once observed on similar occasions) is obvious; the *mystery of godliness* is not to be accommodated by any casuistry to the unenlightened apprehension of the *man of sin*. Hence arises the futility of all *reasoning* on the nature and origin of *evil*, and its existence in a system derived from a Being infinitely *good*.—Good and evil are, in the language of mere *reason*, merely *relative* terms, applicable only to the moral system of this sublunary and terrestrial state; in which for ought we know, they may compensate each other; in which case they have no existence in the physical or general system at all.--The same may be said of the doctrines of free will and the justice of rewards and punishments. They are terms equally relative to merely relative beings; for such are all beings but God.

To these letters are added four discourses: the *first* on Conscience, a sermon preached at St. Peter's Oxford.--The *second*, On Inspiration; preached in the chapel of Christ-Church--The *third*, On the Paradisiacal State, preached in Latin at St. Mary's The *fourth*, On the Requisition of Subscription to the thirty-nine articles,

articles, &c. of the Church of England, preached likewise at St. Mary's.

Sensible, pious and devout, our author appears in these discourses, to be reprehensible only for calling in the feeble aid of ratiocination, to support facts and tenets, which it is by no means calculated to maintain. Thus in his sermon on *Inspiration* his arguments are just as vague and futile, as they are unnecessary. In particular, on the extraordinary profusion of the Holy-Ghost on the Apostles assembled at the great feast of Pentecost, he argues as follows:

"Against the truth of this fact, however, extraordinary it may appear, there can be objected no implication of impossibility or contradiction. There are two ways, by which a knowledge of different languages may be acquired; ordinary and extraordinary. The ordinary way of acquiring this knowledge of languages, is by conversing frequently with those who understand them; by long study and application: the other, and extraordinary way, of attaining to it, is by an immediate divine conveyance. And who can doubt, but that He, who furnished us with faculties capable of learning different languages in length of time and by dint of application, can, whenever he sees fit, convey to us the same degree of knowledge instantaneously."

Who can doubt it?—why hundreds, thousands do doubt it; nay positively deny it. They say that He who hath furnished mankind with the *natural* means of making any acquisition, hath no *unnatural* means. It is, they say, from the works and order of nature that we learn his existence, nor have we any reason to ascribe to his essence any attributes, but such as the works of nature prove him to be possessed of.—Our preacher, indeed, says "it cannot be denied, that *he*, who established the laws of nature, can, whenever *he* sees fit, supersede those laws:"—but *unbelievers* in revelation and mere rationalists deny that we have any reason for thinking there ever was a time, when the laws of nature were not established. They know not how, by unassisted reason, to separate God from Nature, nor indeed are they authorised by it to make any such separation: so that the established law of nature and the unchangeable will of the Deity appear to them to be one and the same; nor do we ourselves know any thing more *rational*, or, strictly accordant to human appearances, however contrary it may be to divine revelation. With whom then doth our author argue? if with believers in the scriptures, it is unnecessary, let him cite the text.—If with unbelievers, his argument is invalid. It is not, therefore, on hypothetical *presumptions* or even supposed miracles that the truth of revealed facts is to be supported. They who will not believe Moses and the prophets will not believe even tho one should rise
from

from the dead. To induce men to believe in revelation and the inspiration of the prophets and apostles, there requires also, in our opinion, something more than mere ratiocination; notwithstanding we admit, with our author, that there has been something extremely wonderful, or miraculous in its propagation and progress.

“The apostles, says he, wrought no greater miracle, than the amazing progress of christianity affords us. It was promulgated by a set of indigent, destitute, ignorant, illiterate men. It comprized a system of morality, utterly destructive of vice and vanity, directly opposite to men's lusts and passions, to the folly and pleasurable pursuits of this world: and consequently most obnoxious to those who most enjoyed such gratifications; which were in general those who had it most in their power to enjoy them. It was therefore not only unsupported by the countenance of power and authority, but most violently opposed by those whose exalted stations gave them opportunity of doing the greatest harm to it. No sword was drawn in its support, nor had it the rudeness of Arabs to practise upon. No darling pleasure, no choice sensuality was reserved to comfort its professors for the loss of the rest. The strenuous assertors of christianity had no temporal rewards to look for; no recompence to spirit them up under all the various difficulties they had to encounter, but what was from above: they were not made captains of hundreds, and captains of thousands. The more bold, the more indefatigable they were in propagating the doctrines they were charged with; the more cruelly they were persecuted. They were spoken against every where, they met with nothing but contempt, calumny, imprisonment, and death in all its most formidable shapes. Yet in spite of all these difficulties, in spite of all opposition, so amazingly did this religion flourish and prevail; that in a short time princes became its patrons and protectors, and queens its nursing mothers. And at this day the most polished parts of the globe, however loose particulars may be in practice, profess christianity.”

And is the mere *profession* of christianity then, after all, the mighty proof of its progress? It is true that Kings and Queens have been patrons and protectors of nominal christianity. They have to propagate its name, waded up to the knees in human blood; they have been honoured too with the title of *defenders of the faith*; but alas! if christianity has no better defenders than the great and the polite, their practices in all ages have been too loose, either to make their example our boast or to give much hope of the future progress of any thing but its mere name. In our author's discourse on the requisition of subscription to the articles of the church of England, he shews himself a zealous son of the church, without departing from that spirit of christian moderation, which should animate every writer, who professedly
encounters

encounters the prejudices of *weak brethren*.---Indeed we cannot help thinking those brethren must be either very weak-witted or very strong-willed who can oppose any thing violent to his proposition, that "the line drawn in the subscription required by the constitution of the church of England, lays no unjustifiable constraint on the consciences of *real* christians."---To illustrate this proposition he gives the following concise state of the case respecting the occasion, design and extent of the requisition proposed.

"To secure rational christianity from the errors and abuses of popery, or any others that might be as dangerous to its internal purity as those; to guard it from the designs of libertine and fanatical, as well as crafty and ambitious men; and to transmit pure to their posterity so invaluable a blessing; a certain form was composed, (at the reformation) comprehending articles of religious and civil import: an assent to which was required of those who should be ordained to a charge of so great importance as that of instructing the nation in religious and moral duties. And what did those articles comprehend? An exposition of certain passages in scripture, understood in their plain and obvious sense; and a declaration of certain points in our civil establishment, as matters of indispensable obligation: each tending, and highly necessary, to promote union in church and state. But who were the men, by whom this form of articles, and the structure of that liturgy we bind ourselves to observe, were composed? By whom was executed so important a commission? By men, for learning and abilities, for moderation and candour, unexceptionable. Men, so free from prejudice, that, at the risk of every thing that is usually held most dear, they renounced the erroneous doctrines and practice in which education had trained them up, and which custom and example had made familiar to them: men, so uninfluenced by any worldly lure, that they shewed themselves most regardless of every temporal advantage they might in peace and quietness have enjoyed, when incompatible with the glorious truths of the gospel: men, who, as guardians of those great truths, were so firm to their purposes and trust, so unmoved by menaces and torture, that they signed the invaluable legacy with their blood. Yet might not these men err in their exposition of certain points of doctrine, abstruse mysterious points? great and good as they were, had they been secure from error they had been more than men.

"Of this they themselves were sensible; so well were they acquainted with human nature, they knew it was as impossible to bring all men to the same absolute belief in all doubtful points, as to reduce them to the same stature. The complexions of the mind are as various as those of the body; and you may bring these to one and the same colour, just as easily as you can the other. If sound arguments properly urged will not conciliate an uniformity of belief in disputable points; all other means must fail. Considering, therefore, the acknowledged fallibility of men, the known impracticability of making all men think upon all doubtful articles exactly alike, our great reformers

reformers, such was their judgment, never expected men, either by the authority of councils or churches, could be brought to this; such was their moderation, they never required that in all minute points of unedifying disputation they should be bound to it.

"The truth of this we shall be abundantly convinced of, if we examine as well the spirit as the letter of the 19th, 20th, and 21st articles of faith. The first of these we find asserting, 'that churches have erred;' the second asserts, that 'it is not lawful for churches to teach any thing repugnant to scripture, or any thing more than is declared in scripture, as necessary to salvation:' the last of these articles declares that 'councils also have erred, and that if they ordain any thing beyond what scripture appoints as necessary to salvation, no regard is to be paid to them.'

"The thirty-nine articles are general declarations of certain doctrines founded on the express authority of scripture: and as some of them refer to difficult disputable points, by the above-cited articles, every one is indulged a degree of latitude in his interpretation of them. To the general declarations contained in the articles, and to them only, is our assent required: and if ever they descend to a more particular explication of those general doctrines, though such explications do not in every minute article, in the same determinate use of every word, suit understandings of every size (and it would be as great a miracle as ever Christ wrought if they did) no reasonable exception can surely from thence be admitted against the general points of doctrine contained in them; nor can a refusal of assent to them, in those who desire to be enrolled amongst the ministers of the gospel, appear in any degree justifiable."

Really, as the matter is here stated, we cannot help, as impartial casuists, concluding with our author that,

"Were the articles freed from all the embarrassments of *analyses, expositions, examinations, vindications*, &c. with which they are so grievously charged, duly weighing the design of them, as set forth in the royal declaration prefixt, properly regarding the spirit as well as letter of them, and considering the form of subscription required, no sufficient reason appears, to influence the honest man, of plain good sense, to refuse his assent to them."

*In an *Appendix*, annexed our author defends this sermon, against the writer of certain *Free Remarks* on it, with much spirit, and as much pleasantry as was proper for the subject.

S.

A Lecture on Mimicry, as it was delivered with great applause, at the Theatres in Covent-garden and the Hay-market. By George Saville Carey. 8vo. 1s. Bew.

It is a pity that Mr. Carey, who has talents for something better than mimicry, should be under the necessity or temptation to prostitute any, he possesses, to so low a gratification. Not that
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the art of mimicry is the lowest of theatrical talents. It is well known that even our English Roscius, at his first setting out in life, ingratiated himself full as much with the first people of fashion in the kingdom by taking off, in private parties, Punch and his wife Joan, as he did by exhibiting, on the public stage, the characters of Macbeth and King Richard. We do not recollect, indeed, that he stooped so low as, Foote and Carey have done, to copy the mere animal expression of the passions, the caterwauling of intriguing grimalkins in a gutter; but in the imitation of imitations, at the squeaking of artificial puppées and the jack-an-ape tricks of the monkey-tribe he was allowed to be inimitable. Of this, the following parody* written about thirty years ago on Roscius's exacting upon some occasion an extraordinary benefit-night, is a presumptive proof.

Superior mortals, when they Garrick saw
Play *Punch* and then, like *Pug*, put out his paw,
Admir'd such mimicry in human shape,
And priz'd the actor as we prize an ape!

Personal mimicry, however, differs from dramatic imitation, as the drawing of portraits does from the painting of historical personages. The mere copying of an object of sense, whether of the eye or the ear, requires only the simple talent of observation, and a knack at expression; talents which the ape and the parrot often possess in a degree superior to more rational beings. On the other hand, delineation of character and the description of the passions in the persons of the drama, require such superior talents in the performer, that, it must be owned, the proper representation of them *almost* raises the comedian to the dignity of a MAN!

W.

* On the following famous, tho awkward, encomium upon Sir Isaac Newton, by Mr. Pope.

Superior Beings, when of late they saw
A mortal man unfold all Nature's law,
Admir'd such wisdom in a human shape,
And shew'd a *Newton*, as we shew an ape.

The Cave of Death. An Elegy. Inscribed to the memory of the deceased Relations of the Author. 4to. 1s. Simmons and Kirby, Canterbury.

There is more of *nature* than *art* in this composition: for which perhaps the author's own apology is the best that can be made for him.

"The following lines were written in memory of the deceased relations of the author, and most of the incidents are not the result of poetical imagination, but real matters of fact, which occurred

nearly in the same order of time, and in the same manner, in which they are here represented. Such a peculiarity, while it renders this little piece more interesting as a family memoir, may perhaps make it less worthy of the attention of the public. To the judgment of the public therefore (even under the disadvantage above-mentioned) he readily refers it; persuaded that, if he shall appear to have a heart warm in the interest of humanity, and alive to the feelings of social virtue, their candour will induce them to throw a veil over the imperfections of this domestic elegy."

There may be readers, indeed, and those not of bad taste, who think a little negligence becoming the elegiac muse; whose dishevelled tresses better suit her situation than the prim neatness of a poetical hair-dresser. To these, our author's incorrectness, when it does not sink into inelegance, will give no offence; and perhaps our readers in general will think we pay him greater compliment, in admitting that he *feels* like a man, than if we should say he *writes* like a POET. They will judge, for themselves, from the following specimen, how far he deserves the compliment of doing both.

Various our lot: in youth's propitious dawn

We greet with rapture life's approaching day,
While pleasure spreads the flow'r-enamel'd lawn,
And social intercourse beguiles the way.

But soon, alas! this fancied vision's o'er,
The paths we tread more dark, more dreary grow;
Our lost companions fall, to rise no more,
And all beyond is solitude and woe.

Too well my bosom feels this painful truth,
While at my feet those dear associates lie,
Whose sage experience warn'd my wayward youth
Of many a snare, of many a danger nigh.

When passion would mislead, when griefs assail,
Sweet is the voice of friendship to our ear,
Sweet is the sound of love's endearing tale;
But Death presides, and all is silence here.

Hence, ye profane! in secret, and unseen
His ruthless works at leisure I'll survey:
May none intrude, while Sorrow's fable queen
Moves with slow progress on, and leads the way.

'Midst the sad group, promiscuous as they lie,
She stops, and pauses o'er a brother's urn,
Whose bosom never felt one anxious sigh,
Whose heart Affliction never taught to mourn.

For, ere ten moons were past, his infant head
Laid low in earth was snatch'd from worldly care,
Before he knew to wail a mother dead,
Or pour his sorrows o'er a father's bier.

Your

Your parents earliest joy, their only hope,
For you they form'd the visionary plan,
Gave to their social feelings all their scope,
While their fond fancy rear'd you up to man.

Joyous with you they hail the rising morn,
No grief annoys them, and no fear alarms :
Ere night approach, distracted, and forlorn
They grasp you pale, and breathless in their arms.

The verification of these stanzas is less exceptionable, than the matter, as neither the *voice of friendship* nor the *sound of love* could have gained much on the Elegiast, from a child that died at ten months old. The pathos of this part of the elegy we look upon, therefore, to be too *artificial*. For a fond father, a guardian, uncle and a fraternal friend it appears more natural to complain. Of the former, he thus describes the scene of his decease.

A friend to peace no peace himself he found,
A shaft unlook'd for pierc'd him in his prime ;
Deep rankled in his breast the social wound,
He languish'd, pin'd, and fell before his time.

The dreadful scene's yet present to my eyes ;
Of past events the sad remembrance dear
Rekurs afresh, and of a mother's cries
The piercing sound still vibrates on my ear.

What agonizing horror seiz'd my breast,
When I rush'd onward to this work of death,
Saw to his clay-cold lips the mirror prest,
And watch'd impatient his returning breath.

'Tis gone for ever ; each fond effort fails,
Each art suggested by connubial love ;
For when that tyrant's stern decree prevails,
Nor widow's sighs, nor orphan's tears can move.

Each morn, each eve, before the sable train
Your hallow'd relics to this cave convey'd,
I fought your couch in silence to complain,
And at your side my duteous homage paid.

There did I seek, incited by despair,
My grief with full indulgence to beguile,
And frequent, as I dropt the filial tear,
Thought your lov'd visage smil'd, or seem'd to smile.

Intent I gaz'd, held by that magic charm
Which melancholy's sons alone can know,
When all at once an uncle's friendly arm
Forc'd me, reluctant, from this scene of woe.

Aghast, and trembling as we left the room,
 Contesting passions in his bosom strove,
 And, o'er his face while sorrow spread a gloom,
 Flash'd from his eyes the beams of social love.

Weep not, my child : but learn from what is past
 The ways of God, though dark, are always wise :
 Affliction's cup is bitter to the taste,
 But genuine Wisdom at the bottom lies.

State of the Trade of Great Britain in its Imports and Exports, progressively from the year 1697: Also of the Trade to each particular Country, during the above Period, distinguishing each Year. In two Parts. With a Preface and Introduction. Setting forth the Articles whereof each Trade consists. By Sir Charles Whitworth, Member of Parliament. Fol. 15s. Robinson.

“ It was a mistaken notion, says the Abbé Raynal, which has obtained almost to the present times.—that war alone determined the superior power of nations. It is now more than half a century, that the balance of power has depended more upon commerce, than on war. Whilst the princes of the continent have been measuring and dividing Europe into unequal portions; whilst the politician has been employing leagues, and treaties, and combinations, to reduce these unequal distributions to a just equilibrium; a maritime people have formed a new system, bringing, if we may so speak, the land, by their industry, to that degree of subjection to the sea, in which the laws of nature meant it to remain. They have been creating or developing that immense commerce, whose basis is, an excellent agriculture, flourishing manufactures, and the richest possessions of the four quarters of the world. It is this new kind of universal monarchy (adds our Abbé) which Europe ought to rest from England, by restoring to each of the maritime seas that liberty, and that power, to which each has a right over the element that surrounds it.”

“ It is scarcely possible, says our author, to set the importance of commerce, or the national advantages which this state has derived from it, in a stronger point of view. To enlarge upon this subject, to specify the advantages of a well-regulated commerce, its effects upon the different classes of citizens, on agriculture, on manufactures, on population; which last, without the others, would cease to be a blessing: in a word, to shew how it contributes to multiply the enjoyments, and augment the happiness of individuals; to encrease, in a permanent manner, the strength and power of a nation; this, though a pleasing, and surely no unuseful task, would be

be of too great extent to be comprised within the short limits of a preface. Nor perhaps is it necessary to the design of the following sheets, which are calculated only to shew the successive motions and changes in our imports and exports, from the year 1697, to the present time*."

This period is fixed upon, because (says the writer) it is not till since the Revolution that the *English* seem to have been thoroughly convinced of the real advantages of commerce; or, at least, that they *seem* to have pursued them systematically.—After giving a very general and concise history of our national trade from the time of the conquest to this period, therefore, he thus specifies the contents of his work :

" At the epocha of the revolution, therefore, the following tables commence. The tables in the first part contain annual statements of the value of the imports and exports, to and from the different countries with which we trade, together with the excess resulting from the comparison of the respective imports and exports. These tables are ranged in the chronological order. A general table of all our imports and exports closes this part.

" The tables, in the second part, contain the same statements of the imports and exports to and from each particular country. In these tables, the countries are ranged in the alphabetical order, and the imports and exports, with the respective excesses of each year, are distinguished.

" These tables are compiled from the annual accounts given in by the proper officers to the House of Commons. They are therefore as authentic, and as accurate, as any that can be procured on the subject."

It is with ingenuousness and candour, however, that Sir Charles Whitworth gives the reasons, why these accounts tho sufficiently accurate for his present purpose, are not to be altogether depended on.--At the same time he points out the several circumstances to be taken into consideration in order to form a proper estimate of the balance of trade, from the comparison between the different tables.

Of his illustrative introduction and the motives for his compilation, we shall give an account in his own words.

" To the general account of the articles of which our imports and exports consist, is prefixed a short description of the situation, climate, and extent of each of the different countries with which we trade.—This, at first sight, may appear to belong more properly to geography than trade; and the reader may be thought to be already well enough instructed on this subject.—But, in truth, trade is inseparably connected with geography:—and it was imagined, that it could do no harm, to recall these circumstances to the memory of

* The tables go to the end of the year 1773. It was not possible to carry them lower down, because the annual accounts for the year 1774 are not yet made out.

of those who were already acquainted with them. And the subject is so lightly touched upon, that it will appear at once that this only was designed, and not to instruct those who were entirely unacquainted with it.

"Such as the present work is, the author is willing to persuade himself, That it will not be without its uses.

"He hopes it may serve as an assistant to those who are to prescribe the regulations, as well as to those who are to reap the advantages, of commerce. He hopes it may serve as a refutation to the false facts, and the false consequences, which private interest, and partial views, are too often advancing and drawing, even to the detriment of the public weal. He hopes it may serve as a corrective of the gloomy prophecies of those who are constantly alarming us with the visionary dangers of a general depopulation, a stagnation of trade, and an approaching loss of credit.

"From these incontestable vouchers it appears, That our trade in general, and the excess of our exports over our imports, have been constantly increasing from the revolution to the present times.—The country, therefore, cannot be depopulated: trade does not stagnate: our credit cannot be in danger.

"Under these hopes the author offers the following sheets to the public: convinced that every attempt to throw light on our commercial interest, will be favourably received by a nation, *who* has wisely made, almost, every other interest subservient to that of commerce: *who* has had sagacity enough to discover, and virtue enough to act in consequence of the discovery; 'That, by war the conqueror is rendered almost as unhappy as the conquered: all they exchange are blood and wounds. But, by commerce, the conquering people must, of necessity, introduce industry into a country, which they would not have conquered had industry been there; which they would not keep, if, by keeping it, industry were not established in it*."

Little room (adds our author in his introduction) was there in such a work as this for invention; all that was required, and therefore all that is aimed at, is the merit of a faithful compiler. To this merit, as far as we can enter into an investigation of it, we accordingly give our *literary* suffrage. IV.

* *Histoire Philosophique et Politique*, tom. vii. p. 310.

The Spleen: or, The Offspring of Folly. A Lyri-Comi-Tragic Tale. In four Cantos. Cum Notis Variorum. Dedicated to George Colman, Esq. Author of The Spleen, A Comic Piece, performed with wonderful Success at Drury-Lane Theatre. 4to. 2s. 6d. Bew. Continued from our Review for June, Vol. III. P. 473.

De te fabula narratur.

Fondly mistaking *Spleen* for Wit,
Still, tho short-winded, all his aim
To blow the sounding trump of Fame.

GREEN'S *Spleen*.
Our

Our C. C. College correspondent is, we are persuaded, mistaken, in supposing, from a similarity of stile and manner, that this piece is to be imputed to the author of the heroic epistle to Sir William Chambers; with some of whose performances we have taken the liberty of printing them entire. We shall indulge Eugenio, however, and his chums, as they seem so very desirous of it, with a farther specimen of this ludicrous satirical tale.

C A N T O III.

A R G U M E N T.

Our hero sent to college—Shoots up apace under the auspices of his Sire—His growth stunted by his mother and nurse—Never learns to walk alone—Hangs about his chums—Grows thievish and sucks their brains—Turns poet and paragraph-writer—Takes to puppet-shews, and goes apprentice to a player—His Sire and the College disgusted—Put to the law and turned adrift—Takes to stealing farces—The playwright's an easy trade—Marries a strolcher's strumpet—Turns shew-man and manager---Stirs the green-room fire and sets the house a blazing.

To *Alma-mater* sent the boy,
A burnish'd, base, *Bath-metal**, toy,
That, *new*, look'd bright and glossy;
But all that glitters is not gold;
Its lustre soil'd, thus, soon, behold
The trinket dull and drossy!

While fondly fostered, it is true,
Apace the ill-weed witling grew,
To more than school-boy stature:
When *Mother Folly*, *midwife Spleen*,
And *nurse's milk* stepp'd in between;
And *habit* shrunk from nature.

Fantastic, feeble, fractious grown,
And never taught to stand alone
On every chum he hung:
On *Thornton* now, and now on *Lloyd* †
Till with the mewling kitling cloy'd,
They curs'd him as he clung.

Tho, unsuspecting his intent,
They never dreamt much harm he meant,
Nor thought *cattivo* thievish;

Till

* Why *Bath-metal*. *Criticus Capricious*.
From Pulteney Earl of Bath, made a peer for his wit. *Sir Rob. Walpole*.
For the extraordinary obligations our hero lay under to this nobleman, he gratefully made him, and his lady, the principal characters of his *Jealous Wife*.
Bate.

† Two friends and school-fellows of our hero.

Till suck'd their brains, *au Connoisseur*,
Bob, * careless call'd his mother whore,
 And † *Bonnel*, bit, grew peevish.

Discarded by his college chums,
 Alone, he pick'd up a few crumbs,
 For poesies, writ for cutlers;
 Wrote lying paragraphs for news,
 And verses, so reduc'd his muse!
 For chamber-maids and butlers.

To *Flockton* ‡ flying next for aid,
 Begging to learn the shew-man's trade,
 Apprentic'd was our hero;
 So Punch and Punch's wife, 'tis said,
 And Scaramouch ran his head,
 And Harlequin and Pierrot.

At this disgusted, Wit, his fire,
 And *Alma-Mater* both took fire,
 And turn'd our 'Squire adrift;
 For, having limb'd § him to the law,
 They thought, to make or mend a flaw,
 He might have made a shift.

Nay, so delighted with the child,
 On whom they fancied Genius smil'd,
 While yet the merest minor,
 To run for the professor's plate,
 They started him a candidate

With *Blackstone* versus || *Viner* †.

But

* Robert Lloyd, M. A.

† Bonnel Thornton, Esq.—It is well known that our hero, in conjunction with this celebrated writer, wrote, or rather compiled, a periodical paper entitled the *Connoisseur*, which was first published some years past at Oxford. The latter having written a number of this work which he particularly admired, requested his colleague to go post with it to Oxford, and to correct it with his own hand. On *Coley's* arrival, Jackson the printer informed him, that the publication must inevitably be stopt if he had not the copy in two hours at farthest. Here was an offer of immortality the poet could not forego! He replied, that having been a *bon vivant* the preceding evening, he was but indifferently prepared for the task, yet if he would furnish him with a room, pen, ink and paper, he would see what could be done. Being accommodated to his wishes, he transcribed his friend Thornton's essay, and delivered it for the press in little more than an hour. Jackson was astonished at the rapidity of his genius; and this identical paper making a considerable noise in the world at that time, the printer, as in duty bound, proclaimed the velocity of his author's fancy; a circumstance which procured him that merited fame, he never after could be persuaded, or even forced to resign. *Bate.*

This anecdote is related, with some little difference of circumstance, in the last London Review. *Puffer for the London Reviewers.*

‡ For *Flockton*, read *Garrick*, *meo periculo*. *Mar. Strib. Jun.*

§ This verb is inelegantly formed from the vulgar phraseology, calling every gentleman bred to the bar, a *limb* of the law. *Bentley.*

|| Our poet is plainly no lawyer, by his using *versus* here in the classical sense; our law-practitioners characteristically using *versus* for *adversus*. *Quiblerius.*

† The *Vinerian* professorship at Oxford; for which the hero of this poem had the modesty to offer himself a candidate against me. *Blackstone.*

But humbled suddenly their pride
By seeing, justly mortified,
Ev'n chums black-ball their croney.
So have I seen outstrip the wind
A racer fleet; left far behind
A poor pretending poney.
At lesser game, yet, still, they said,
He might successfully have play'd;
Poor creatures prosper daily.
In *Chanc'ry, King's-Bench, Common-Pleas,*
Although he might not pick up fees,
He might at the *Old-Bailey*.

But, doom'd his fortunes still to marr,
The *stage* preferring to the *bar*,
And *pert* to *prudent* quibbling,
He only sigh'd for *Davy's** skill
In managing the grey-goose quill,
To profit by *transcribbling*.

Blest times are these our modern days,
Abounding in forgotten plays,
Through time and chance neglected—
Give managers a fellow-feeling,
Play-wrights may safely go on stealing,
And brave the being detected.

How loud and long the town's horse-laugh
With *Kelly, Foote* and *Bickerstaff*,†
At a *Joe Miller's* jest;
E'en in the manner if they're caught,
How readily excus'd the fault!
“Old songs and jokes are best.”

Nay so it is, tho past belief,
False to themselves, the rogues rob thief;‡
Safe if they make us merry.
Sure the loud clap, the noisy roar,
The clattering club, *encore, encore!*
And *bravo* Mr. Sherry.§

* *David Garrick*. A proof of the truth of our former conjecture, that *not Flockton*, but *Garrick*, was intended in the sixth stanza. Their being both of the same occupation, probably led to the mistake. *Mar. Scrib. Jun.*

† Names celebrated in the theatrical world.

‡ Like thieves too they 'peach each other; as appears from the following epigram:

On Bickerstaff's being employed by Garrick to detect the plagiarisms of Cumberland.

If foul the work, as fair the play,
The bard shou'd 'peach, who robs his brother,
Blind Fielding, as the only way,
Thus sets one thief to catch another.

§ *Mr. Sheridan*, author of the *Duenna*; a foolish farce that has already run almost fourscore nights, in one season.

The Spleen, or, The Offspring of Folly.

The drama's art so easy made,
 So flourishing the shew-booth trade,
 Our hero fond of pelf,
 With eagerness to thrive the faster,
 Projected setting up as master,
 And scribbling for himself.

For, of some small success so vain,
 A paper'd house* had turn'd his brain,
 The little brain still left him.
 When now, behold, to top her part,
 A stroler's strumpet † stole his heart
 And quite of head bereft him.

“ For ah! what pleasure is in life,
 “ And what's a man without a wife?
 “ A mistress may cornute one.”

Thus said, to church he blushing led
 The bride; who soon well comb'd his head;
 For ma'am was not a mute one.‡

Now, wiv'd and wanting wealth to get,
 A playhouse soon was to be let;
 The devil so apt to lay,
 Whene'er weak mortals feel within
 Themselves dispos'd to any sin,
 Temptation in their way.

Three novices,§ alike dispos'd,
 That for the purchase just had clos'd,
 Wanting a manager;
 As such the trio strait he join'd;
 All puffing, as they raise the wind,
 That he their fire should stir||.

But,

* Not a house built of cards, or paper'd, instead of being wainscoted; but a theatre filled with *written orders*, to prevent the success of good writers, support the dulness of bad ones, and enforce the villainous impositions of managers. On these occasions Justice Fielding's thief-takers and other ruffians, have been introduced by our hero, and planted in every part of the house, to cram down his own crudities and damn the productions of others.—Were an author or actor, particularly if a manager, the greatest blockhead or scoundrel in nature, or even the most *unnatural* rascal imaginable, a papered house would have the power to protect him, and persuade the public his protection was due to their candour. *Anonymous.*

† Our poet has here shamefully broken through that salutary, though ancient adage, *Nil nisi bonum de mortuis*. Rogues and whores should be held sacred while they are living, and canonized when they are dead.

Biographia Britannica.

‡ Hence the great affection taken by our hero for the Silent Wife of Ben Johnson; whom he took to his bosom, but alas could do little with her. He offered her afterwards to the town; but having injured, in his attempt to debauch, her, she was universally neglected. She lies now in a bad way in Drury Hospital. *Hunter.*

§ Messieurs Harris, Rutherford and Powel.

|| The expression made use of by Colman, when he entered into the agreement, as peculiarly expressive of the business of manager. See “ Colman's true State of the Case.”

But, poking, like an *etourdi*,
 Soon (such a man-of-business he)
 The booth was set a blazing ;
 All in confusion, actors, fingers,
 Burn'd, some their feet and some their fingers : *
 At which the town stood gazing !

The fourth and last canto, if we are not interdicted by the author or his bookseller, shall be given in next month's Review; with which we hope our Oxford friends will be contented. In the mean time, they would do well to observe that even the modesty of the *Critical* Reviewers is hurt at the freedom we take of *plundering* (conscientious creatures!) the most entertaining publications of the times.

* In signing articles in favour of Colman, against the other proprietors; the effects of which have by many of them been but lately felt.

Three Letters to Dr. Price, containing Remarks on his Observations on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the war with America. By a Member of Lincoln's Inn, F. R. S. F. S. A. 8vo. 2s. 6d. Payne.

They serve to bark at government in the open streets, and keep up the wholesome spirit of clamour in the common people. And, Sir, you cannot conceive the use of clamour : it is so teasing to a minister, it makes him wince and fret, and grow uneasy in his post.—Ah ! many a comfortable point has been gained by clamour.

Dr. Wolfe, in the Non Juror.

Whether the author of these letters be either a member of Lincoln's-Inn or of the Royal or Antiquarian Societies, as he styles himself, or whether his additions of F. R. S. and F. S. A. be not assumed to place him upon an equality of dignity with Dr. Price's D. D. and F. R. S. are questions we are not sufficiently informed to answer.—But whether or not the letter-writer be on a footing with the doctor in point of literary or other rank, he is certainly his equal, if not his superior, in point of philosophical reasoning and shrewdness of political argument. As he is not singular, however, in the *matter* of his argument in general we shall not trouble our readers with pleas and suggestions so similar to those which have been started by others, that they might well be conceived to come from one and the same writer, did not the *manner*, in which they are conveyed point out the difference. In this writer's *manner*, indeed, he is somewhat singular; being sometimes

H 2

ludicrous

ludicrous as shrewd, and frequently as ingeniously spirited as he is justly satirical and severe. Of his motives for writing these letters, the occasion of them, and his opinion of Dr. Price, with regard both to his integrity as a man and abilities as a writer, we have the following account in his preface.

“ It was not, I confess, from any high opinion I had entertained of Dr. Price’s political or philosophical abilities, that I sat down to read his *Observations*. Not the *writer*, but the *subject*, engaged me. At first I gave them only a cursory perusal; on that perusal they seemed to present to me what I had expected—abuse of terms—confusion of ideas—intemperate ebullitions of misguided zeal—gloomy pictures of a disturbed imagination; all the effect I apprehend from the *book*, arose from the opinion which I was told the public had of the *author*. I could not bring myself to conceive, that by any thing in these observations a single person would be convinced, who was not convinced before; but I could easily conceive that many people might embrace that side of the question, on hearing that Dr. Price had written in favour of it.

“ Considering the Doctor as a man of integrity, as expressing what he really felt, I honoured the motive which led him to the work, and only smiled at the execution of it. For probity I gave him credit; I lamented only that he had not clearer views;—in a word, my respect for the *man* converted into pity what I might otherwise have felt for the *author*.

“ Soon however it appeared that no common pains were taken to circulate, or (in the bookseller’s phrase) to *push* the work. I did not hastily give up my opinion of the Doctor’s integrity.—To his friends then, and not to *him*, was I candid enough to attribute these indecent manœuvres.

“ He has acted, thought I, with no unbecoming dignity. He contents himself with telling us that ‘ the observations are *important* as well as just;’ that ‘ he could not make himself *easy* without offering them to the public.’---And why should he not put himself at his ease?---It is not his fault that the zeal of his friends is too fierce to be restrained; too headstrong to be guided.

“ The quick circulation of the work they seem indeed to have considered as essential to the very being of this *sinking country*; as the only means of snatching ‘ the kingdom from an edge so perilous *’. Circulate therefore it must, at whatever rate. Large extracts from it they got inserted in the public papers; they held it out to the world as unanswerable. They went a step farther---for the gentlemen are *inventive*---they declared the ministry had used *undue* means to suppress the sale of it; and at last---for the gentlemen are *modest*---they proposed that a subscription should be set on foot to enable the sons of freedom to distribute gratis this *manual* of liberty, physical and moral, religious and civil †.

* *Observations*, p. 33.

† The doctor has completely justified the application of this term *manual*. A cheap edition of this pamphlet has been advertised for a guinea a hundred, in the same manner as *Manuals* of devotion, *quack* medicines, &c. This and the other proposals alluded to, appeared at the time in several of the public papers.

"The zeal of his friends stopt not here : these were only marks of *private* approbation ; they determined that the stamp of *public* applause should be set on these *important* observations. How to obtain it ? That was the question.

"A certain court there is, 'distinguished' we are told 'for giving an example of zeal in the cause of liberty * ;' not quite so distinguished for discernment perhaps, but at least as *ductile*, as that of the Areopagus of old. Here then they determined to apply. They aimed at no common things :---a vote of thanks---the freedom of the city---a gold box---They aimed, and they succeeded. The great council of the city bestowed on the writer of a sixpenny pamphlet what was thought an adequate reward for the services of a Pitt †.

"If before, the Doctor's friends had given proofs of invention and modesty, here they gave proofs of political skill and management. Their party had been prepared by circular letters ; all was still, till the avowed business of the day was over, and many of those, not in the secret, were retired ; then in defiance of a standing order and an established custom §,---such was the eloquence of one man,

* Whose voice sonorous charms the listening cit.---

The

* See Dr. Price's letter to the town-clerk. "Tempora mutantur, nos et mutamur in illis." Not *always* was the city of London so distinguished for giving an example of zeal in the cause of liberty. So at least we learn from unexceptionable authority ; from the learned *sister* of the present patriotic lord-mayor.---On the *servility* of the city she is frequently and pointedly severe : she represents it, in her history of the common-wealth and usurpation, as alternately licking the hand that flattered, and crouching beneath the whip that threatened.---Did the parliament gain power ? With the good citizens the parliament was all in all.---Did Cromwell drive out the parliament ? Cromwell was their lord.---Cromwell dies, the parliament resumes the reins ; the memory of Cromwell becomes odious, again the parliament is all in all. Lambert heads the army, and establishes a military council ; the parliament is nothing. Lambert and his council are the deliverers of the nation.---Monk disperses Lambert ; Monk is their hero.---Monk proposes to restore the second Charles without a single stipulation in favour of the people ; it was the city of London that "was the centre of all the wicked cabals, which produced the return of *national slavery* ;" it was the city of London which was "among the most forward in offering servile incense to the new established idol."---As our days have produced neither Lamberts, nor Cromwells, nor Monks, the good city is content to be driven by *meaner* men.

† See Mrs. Macauley's History, Vol. V. p. 342. et passim.

‡ The author of these sheets has been accused of inaccuracy in the statement of the respective rewards bestowed by the city on Mr. Pitt and Dr. Price. "The pamphlet," he has been told, "was not a *six-penny* but a *two shilling* pamphlet ;" and "the box given to Mr. Pitt cost one hundred guineas ; that to Dr. Price only fifty pounds." The reader will judge of the weight of these objections. The doctor's pamphlet is now something less than a *three-penny* pamphlet. That objection then is removed. As to the respective value of the boxes, the objection remains in its full force ; and to confess an honest truth, the objector appears right in one thing : in the *weight* of the boxes alone consists perhaps the *whole* value of the present.

§ If I am rightly informed, and I have my information from a deputy of one of the wards, there is a standing order, "That when any question is moved, which affects the *city cash*, that question shall stand over to another court." This order was dispensed with in the present case. It is likewise customary,

The Doctor's arguments were first resolved, by these competent judges, to be *unanswerable*; then public thanks, the freedom of the city in a gold box were voted, as but adequate rewards for writing *Observations*, which many of the voters frankly owned they had *never read*.

"In courtiers to be sure such a conduct would have been intolerable. To have waited till the house was thin, the members in opposition retired, and then to have given the public money to one of his own dependants, would, and deservedly, have damned a minister. But when *patriots* are to be served, oh! the case is altered. To recompence a *patriot author*, a grant of public honours and of public money may be *smuggled*: to serve a *patriot candidate*, the *mansion* of the chief magistrate may be turned into a *cake-house*.---
"To the pure, all things are pure."

"It was scarcely possible that such repeated efforts should be altogether without effect;---curiosity at least would be excited; men would be tempted to give a second and more attentive perusal to a book, on which so *wise* a body as the * city of London had bestowed so uncommon a reward. On this second perusal, my opinion of the writer remained the same---of the man my opinion wavered.

"It wavered---but not long. When I saw him lend his hand to these manœuvres---publish his *cheap* edition †---charged with gross miscalculation, yet refusing ever to disprove the charge, or retract his errors, because forsooth his accusers are nameless;---charged with false reasoning, and defending himself by the most *servile* of all pleas---that somebody else had argued so before him;---scattering firebrands around him; and when he thought all was in a flame, retiring snugly to his own cell, and calling out---*"I love quiet too well"*---to explain the reasons, or vindicate the propriety of my conduct;---then indeed my opinion of the man no longer wavered: from that moment his integrity as a man, and his abilities as a writer, stood with me in equal estimation."

After so long a quotation from the preface, we can afford room but for one, and that not quite so long, from the letters themselves. Having remarked that Dr. Price enumerates *four* kinds of Liberty, he proceeds thus:

"Why so niggardly, Sir? Why give us only four kinds of liberty? You might have made them to the full as numerous as all the *genera plantarum*

customary, "That when a motion is made to confer the freedom of the city on a stranger, that motion shall stand over to another court." This custom was broke through. From the same authority I learn, that of some few more than a hundred members, who are said to have been present at the passing of this vote, eighty had been previously prepared by private circular letters to vote in favour of the motion.

* It was, I think, Charles II. who said of the good citizens in his days---
 "When I contemplate their *wisdom*, I *admire* their *riches*; and when I contemplate their *riches*, I *admire* their *wisdom*."

† The reader may be informed *here* as well as any where, that the edition referred to in the following letters is this *cheap* edition, called I think the ninth.

‡ See the Preface to the *Observations*

plantarum described by Linnæus, Hill, and Forster. As many divisions might there certainly have been established as there are acts which a man may possibly do, or forbear. Suppose, for instance, you had given us for a fifth division, *convivial* liberty, or the power of following at all banquets our own sense of sweet or sour, and of eating or drinking in conformity to our own digestive and tasting faculties. Or suppose you had invented some sonorous title for a sixth *grand* division of liberty, once, and but once, established by the solemn edict of a Roman emperor, which enacted that every man might break wind backwards when he pleased *.

Of these four kinds, as you call them, of liberty, one, namely moral liberty, is annihilated almost as soon as created. When I read your account of it, I explained, and, as I think, naturally, the phrase of 'contrary principles †,' by the preceding phrases of 'foreign causes,' ‡ 'by the succeeding ones of causes over which we have no power §,' of 'extraneous will or power ||;' 'of a force which stands opposed to the agent's own will ¶;' and had thence concluded that the contrary principles, the controul of which could destroy or suspend our moral liberty, were to be some foreign cause, some extraneous will or power. But no such thing: moral liberty may be lost without the intervention of any foreign power; to produce moral servitude, no extraneous will needs be opposed to the agent's will. His *own* will may do the business. Into this last inaccuracy you have been betrayed by---(what surely we had little reason to expect from a man who sets out with the professed design of giving us clear ideas; I mean)---the substitution of *metaphorical phrases* in the place of *metaphysical distinctions*. For you tell us, 'that he whose perceptions of moral obligation are controuled by his passions, has lost his moral liberty.' And again, 'that in this case there is a force, which stands opposed to the agent's *own will*: and which, as far as it operates, produces a servitude. That this force is the influence of passion getting the better of reason, or the brute overpowering and conquering the man ††.' This, Sir, may be very pretty declamation; but surely you cannot think it reasoning. If the operation of the passions destroys moral liberty, where is the man who is morally free? Do you suppose any man to act without motives? Can you point out any other motive than the passions? Is our liberty, our spontaneity, our self-government more effectually destroyed, or more forcibly suspended by one passion than another? Was Cæsar less free when he passed the Rubicon, than Curtius when he plunged into the gulph? Was the chaste Susannah more free when she repulsed the odious elders, than the wife of Potiphar when she solicited the amiable Joseph?

"The truth is, Sir, you set out with a capital mistake. It is a capital mistake to suppose liberty to be any thing positive; a mistake you yourself were well nigh discovering, if not correcting.

"Let us hear your own words, they will support both these assertions: 'It should be observed (you tell us) that according to these definitions

* *Essais de Montaigne.* † *Observations*, p. 5. ‡ *Ibid.* § *Ibid.* p. 6.
 || *Ibid.* ¶ *Ibid.* †† *Ibid.* p. 6.

'definitions of the different kinds of liberty,'---meaning the divisions 'above recited,---' there is one general idea that runs through them all; 'I mean the idea of self-direction or self-government.' Here I think it is plain that you mistake liberty for something positive; and had you *then* been to have given a definition of 'liberty in general,' it is probable you would have called it---'the power of self-direction' or self-government."---Soon afterwards you seem to have perceived that it is *not* any thing positive :---so far as in 'any instance,' you tell us, the operation of any cause comes in 'to restrain the power of self-government, so far slavery is introduced * :---by *cause* I suppose you mean here, as you before had explained it, 'foreign' or 'extraneous' cause. Had that epithet been added, and had you substituted the phrase of---'so far liberty is controuled' or 'curtailed'---in the place of---'so far slavery is introduced,' there would perhaps have been more sound sense in these three lines, than in all the rest of your pamphlet taken together".

In taking leave of the doctor, at the close of the third letter, the writer reproaches him with having recommended *fasting* as a succedaneum for courage; declaring his own trust in the arm of flesh and expressing his confidence that, in the present contest with the Americans, "Victory will incline to him who has the strongest arm, and not to him who has the emptiest stomach." But here our member of Lincoln's-Inn, betrays the carnality of his own thoughts and the worldly-mindedness of his professional character: forgetting that of the doctor, whose resource lies in the spiritual *corps-de-reserve*, ever opportunely at hand, like Bays's troops, to fight the Lord's battles in behalf of the saints. As a politician, indeed, he may laugh to scorn the redoubts, the ambuscades and field-fortifications of the Americans, and treat their Indian allies in the woods, like a Brentford army concealed at Knightbridge; but, as a christian divine the doctor is certainly in the right; for if the Lord fight for them, who shall be against them? The race is not to the swift nor the battle to the strong nor success to men of understanding. As time and chance, however, happen to all men, even the best of our politicians, tho God's spies, as Shakespeare calls them, must, after all their speculations submit the event to providence.

* Observations, p. 6.

Observations on the Nature of Civil Liberty, and the principles of Government. By Richard Hey, M. A. Fellow of Sidney Sussex College, Cambridge; and Barrister at Law of the Middle Temple. 8vo. 1s. Cadell.

From the many practical evils attendant on the revolt of the American Colonies, there hath arisen one theoretical good, that bids

bids fair, in due time to compensate, perhaps even to this country, for its present dangers and distresses. This is the production of so many valuable tracts, on the subject of Civil Liberty and political Government, as our disputes with those colonies have given birth to.—In this view even Dr. Price's pamphlet itself, the publication of which appears to have been as ill-advised as his observations are ill-digested and ill-written, may nevertheless turn out of political service to the community. Certain it is that its uncommon popularity hath induced many ingenious writers to pay a more than common attention to the subject; which it must be confessed has been ably canvassed on both sides the question: so that it is to be presumed the nature of Civil Liberty and the principles of government were never so well understood as at this day. This at least is certain, that the investigation of these interesting and important subjects, while it has determined the boundaries of political freedom, and traced the outlines on which extensive government necessarily borders on despotism, it has exposed the insufficiency of those confined principles, which being calculated only for small states and the simple forms of petty republics, are defective when applied to the more complicated and multiform concerns of great empires. Political systems that might be productive of the prosperity of the former, might be found very inadequate to effect either the prosperity or peace of the latter. It is to the test of the latter, however, that we must bring the truth of first principles; as, how general soever a cause may be found in its application to a limited number of effects, if it will not answer when applied universally, it fails, of course, in the characteristic of a first principle. Among the many writers, as observed, on the subject, the author of the observations before us, is by no means the least shrewd and ingenious. He seems, indeed, to fall in, more than any other, with our own notions, in considering civil liberty as capable rather of a negative than a positive definition. Certain it is that all human liberty is *relative*; even the physical liberty, or *free-agency* of the most liberal mind being very far from any thing positive, independent or absolute.

Nor are we taken with this writer merely from a congeniality of sentiment: the good-sense and moderation he displays, in treating his subject, without entering into personal invective or betraying the prejudice of party, recommending him particularly to us; as we doubt not it equally will, to every sensible and impartial reader.—But to let him speak for himself. The following is his introduction.

“ § 1. The following observations are intended principally as, An attempt towards clearing the way for thinking accurately and writing intelligibly on civil liberty and the principles of civil govern-

ment. They have no pretensions to be considered as forming a regular treatise, or as containing a system. To offer them to the public under any idea of that sort, would expose them to the ridicule even of those who might think the observations themselves just.

“ § 2. The subjects on which they are made, seem to have been treated confusedly by the most esteemed writers. I have endeavoured to point out some inaccuracies in the fundamental ideas given us by a few of those writers: and I hope the superior respect due to truth will be a sufficient apology for the remarks that are made, notwithstanding any inferior respect which may be thought due to authors of great and established reputation.

“ § 3. Among the various objects of human contemplation, each has been commonly thought easier to be understood, as it has in fact been understood more imperfectly. While our fundamental ideas on any subject are confused and indistinct, we make *apparent* advances in knowledge with great rapidity. The confusion itself in which we are involved, prevents our perceiving the difficulty of acquiring *real* knowledge: and we are apt to pronounce the subject an easy one, and level to a common capacity. But let us once begin to examine our ideas strictly, to ask ourselves simply what it is we really do know and what we do not know; then we begin to be sensible of difficulties:—and then it is too, and not till then, that we are in the way to real, useful knowledge.

“ § 4. For instance, Mathematics are often spoken of as very difficult: and no one who has not given up to them some considerable time and attention, will venture to say any thing on a mathematical subject. Politics, on the contrary, are treated as easy to be understood: no one (or but here and there one) thinks it necessary to be silent on political subjects merely because he has not made them an object of serious and laborious study. The case is, that the mathematician is obliged to distinguish and arrange his ideas, in order to have even the appearance of knowing something:—he must have gone through some of the difficulties of acquiring real knowledge, in order to pass in the character of a mathematician. But in politics, the appearance is more separated from the reality. The politician, without a single idea in his head that is perfectly distinct and unembarrassed, may go on at pleasure in the use of political words and phrases, to the great annoyance of all who think seriously and modestly for themselves; imagining that he understands his subject because he finds himself able to talk about it. But if an honest enquirer after truth will apply himself to these two branches of science, I believe he will find a *real* progress in knowledge *much* more easy to be made in mathematics than in politics.

“ § 5. It is particularly to be wished that men would think with caution and would reason with diffidence in political matters, on this account, because political speculations have a great and immediate influence upon action. But alas! this very thing makes against the wished-for caution and diffidence:—men are often engaged in the heat of action, before they have had time so much as to set themselves

selfes a going in a train of candid disquisition ; and long before they can have arrived at a rational and satisfactory judgment, which might direct them how to act. He that would study a question in politics as he ought, must study it in the calm spirit of a philosopher. But a philosopher attaches himself to no party : and yet he who does *not* profess himself of some party, will hardly be reckoned a politician at all.—Strange ! That the only proper way of studying politics, should be an effectual way to exclude a man from the number of reputed politicians !

“ § 6. If the title of these observations be compared with the title of the pamphlet lately published by Dr. Price ; it may perhaps be thought that they were intended to be an answer to that pamphlet, and intended for nothing more. This is not the case. I have gone so far as to examine some of the principles delivered by that author ; but I do not pretend to have considered them all. I have also gone forwards sometimes in pursuit of such thoughts as presented themselves, without any intention of confirming, refuting, or examining what Dr. Price or any other author had advanced. Therefore it will be in vain to expect that every sentence should have some immediate reference to the doctrines of this or that party. The whole is only a small collection of miscellaneous remarks ; such however as actually occurred in a course of thinking. They are thrown freely into the common stock of speculations on these interesting subjects : and, if all that has been and will be thrown into that common stock can but enable the sincere and simple reasoner to form some satisfactory opinions, he will think it but of small consequence to see minutely from *whom* he received any assistance.

“ § 7. I have confined myself to *principles*, and have not applied them to the present measures of government. Many reasons might be assigned for this :—among others, the want of authentic information about facts. But I will rest upon this one : that principles seem to have the best chance for being fairly discussed, either by being examined alone in the abstract, or by being referred to events taken from ages and nations in which we do not feel ourselves biased towards any party. Indeed *both* an abstract view and a reference to such events, should be taken in, to form the best judgment. At least, while we are enquiring after some first principles to reason upon, we certainly should avoid referring continually to those particular facts and circumstances, on account of which the enquiry is set on foot, and to which the principles are finally to be applied.”

Such is our author's account of his performance ; which, tho he modestly styles it a collection of miscellaneous remarks, he has methodically digested and systematically divided. His general heads or parts are three : The *first* treating of the nature of liberty in general ; which is subdivided into sections. Sect. I. On the common acceptation of the word Liberty. Sect. II. and III. On the division of liberty into different sorts. Sect. IV. On Dr. Price's definitions of physical, moral and religious liberty. His

remarks on the doctor's misuse of the term Slavery, has peculiar modesty and propriety.

"§ 39. In explaining these definitions, the author has pointed out the nature of slavery or servitude, by contrasting it with the different kinds of liberty.* He has also marked the limit between liberty and slavery, in general. He says,† 'As far as, in any instance, the operation of any cause comes in to restrain the power of self-government, so far slavery is introduced.' It may be asked; Does not every law of civil society, every law of morality, and of religion, restrain self-government? If a law says, thou shalt do *this*, and, thou shalt not do *that*; thou shalt (for instance) execute an office, and, thou shalt not embezzle the public money: does not the law restrain a man's self-government or self-direction, by which he might have declined the office or seized the money? And is a man called a *slave* for being subject to such a law? I think not. There seems to be always implied in slavery an idea of *excessive* subjection. No one is called a slave, I believe, unless the obedience exacted from him is thought to *exceed* some rule of right or convenience, to be hurtful to the public, or oppressive and injurious to the individual. A man is a slave to his prince, when his actions depend more upon the will of his prince than the purposes of civil society require: he is frequently said to be a slave to his profession, when he attaches himself so much to the employment of it as to defeat some principal purpose of his life, or otherwise injure himself in a very high degree: he is called a slave to his passions, when he indulges them to *excess*. We never hear of any one being a slave to his *conscience*; for that, having by the constitution of man a natural *supremacy*‡ over all his passions, affections, and principles of action, his obedience to that governor cannot be *excessive*.

"It might be of use, in considering the nature of slavery, to distinguish carefully between the *proper* sense of the word, and the *figurative* senses. Perhaps, the original and only proper meaning of it is, domestic slavery; including what Montesquieu speaks of under the names of domestic and civil slavery, but not what he calls political slavery."

In the fifth section, are made farther remarks on the different sorts of Liberty, in the same simplicity and perspicuity of illustration.

Part the *second* treats of civil liberty and the principles of government in general. This part is likewise divided into five sections; from which we shall select the *fifth*, exhibiting a general idea of the perfection of Civil Liberty.

"§ 93. That some civil society is necessary to peace and good order, that many of the restraints imposed by civil laws are of use, is easily understood. It may be added, that those restraints which do no good will probably do harm. Many of them, we know, are immediately hurtful, taken singly; but there is also something pernicious to be observed in the effect common to all restraints.

* P. 4.

† P. 5.

‡ See Bp. Butler's 2d. Sermon.

“ § 94. One mischief attending them, is that they must by their nature operate in the way of general rules. Special laws cannot be made to direct the actions of each individual; much less can the attention of the legislature be called out to every action of each. And it is found by experience, that at least such general rules as *human* foresight is able to invent, however useful in the main, are yet in many particular cases prejudicial. In the opinion of some perhaps, we might go farther, and say that general rules, by their very essence, must sometimes do harm, though formed in absolute perfection. And according to this idea, it has been conceived that the Deity acts by no general rules; but, foreseeing every combination of circumstances precisely as they will exist, provides specially for each by his unerring wisdom. In this light, we see it to be a mark of man's imperfection, that he is obliged to have recourse to general rules*.

“ § 95. The mischief of restraints will be further seen by recollecting how nice a matter it is, to bring the mind of man into such a frame that it shall exert its faculties with the greatest energy. When it acts by *rule*, how dull and ineffective! When it goes out in pursuit of its own inclinations, how lively and forcible. ‘Even in a state disturbed by licentiousness, there is an animation which is favourable to the human mind, and which puts it upon exerting its powers †.’ The fear of punishment turns a man's attention upon himself and his own interests. If the restraints are very numerous, he is employed in watching himself in his intercourse with his fellow-citizens, that he may not be caught offending. This habit of caution and minute attention to his own conduct, damps or extinguishes those generous sentiments which might lead him out to promote the happiness of others, and prompt him to catch with eagerness every opportunity of advancing the public welfare. It is therefore by no means the part of a good and wise legislature, to impose restraints where they are not necessary to the production of some good which may counterbalance the evil of restraining.

“ § 96. But where they are the necessary means to such an end, the best part that human wisdom and human benevolence can act, is to impose them. And when imposed, they may possibly increase the liberty of the peaceable citizen. Not indeed his *Civil Liberty*, understood as the *Absence of Civil Restraints*; for that must certainly be diminished by every additional civil restraint. But a law may, by tying up the hands of the violent and unprincipled, contribute more to the liberty of the peaceable citizen than it takes away from his liberty by the new restraint which it does itself impose. So that, upon the whole, he becomes freer to follow his own will, and is less controuled in his actions than he was before ‡.

“ § 97. Not

* Let me not be understood as speaking against the use of general rules. They are undoubtedly of the highest importance, in the present condition of human affairs: but they are nevertheless evidently subject to the imperfection here mentioned.

† Dr. Price on Civil Liberty, p. 14.

‡ If a law commands me to keep to my right hand in walking along the streets, it abridges my liberty. But if, by enjoining the same to every other passenger,

“ § 97. Not that we must expect this *always* to be the effect of a law, even in theory : there are other good purposes to be answered in legislation :—national strength, commerce, the health of the people, must be attended to. But it is plain that an increase of liberty upon the whole, *may* be owing to an immediate diminution of it by the laws of the community.

“ § 98. We seem then to be arrived at one useful principle by which a legislature may guide itself in the formation of laws : to avoid, as much as possible, multiplying restraints upon the subject. This principle leads to the point of perfection in civil liberty. It is the nature of society, that each member of it can only be allowed to pursue his own happiness in a manner consistent with that of the other members ; or we may say, that he ought to procure his private good through the medium (as it were) of the public good. Wherever that does not require him to be curbed, our principle would leave him as free as he himself can wish or conceive. If he is ambitious of being more free than the public good will allow, he forgets surely that he is a member of civil society.

“ § 99. Could I proceed to direct the labours of legislators in the application of the principle just mentioned, it were an employment of the highest service to mankind.—But with trembling diffidence I withdraw my hand from the attempt. I cannot be persuaded that ‘ in great attempts ’tis glorious ev’n to fall.’

“ § 100. As the principle stands, it is mere speculation, and even of the most abstracted sort. The difficulties attending the application of this and other political principles to actual legislation, in whatever manner they affect a legislator, may however teach a subject to judge his rulers with candour. Let him put himself for a moment in the place of a legislator, and conceive as distinctly as possible the difficulties that would embarrass him, if he were acting with the greatest fidelity in that character : and let him, while he remains in this ideal situation, image to himself some half-informed politician catching with a malignant pleasure at every error he might be guilty of, and at every appearance of error.—The application of this seems not difficult.

“ § 101. But, why should any civil restraints at all be imposed ? For two reasons : the ignorance of men, and their moral depravity. Did every man perfectly understand his own interests and those of the persons with whom he lived in society ; and were his passions and his faculties always under such regulation that he could exert himself with energy wherever his knowledge directed him : we should

passenger, it removes many obstructions that would retard me, I am upon the whole more at liberty in walking along than I should have been without the law.—We may see also in this trifling instance the evil of laying a restraint where it is not wanting : if the number of passengers is so small as to cause no confusion, it would be a hardship upon people, to be under the necessity of observing such regulation. Nay, we may go still farther with the same instance :—it shews the imperfection of a general rule. When the streets are thin, the reason of the law ceases, and the advantage of it: the inconvenience remains, without any good to counterbalance it.

should be in a condition superior to the necessity of civil restraints. We should neither want chains to tie us up from being mischievous, nor a guide to keep us from missing our road.

“ § 102. It may perhaps be urged, that if men were such as here described, they would never associate in communities, and that civil society would be useless. I think it might be shewn at large, both that civil society would still have its use, and that men would probably enter into it: nay, that political bodies would be formed much more firm and compact than at present. Perhaps the favourite theory of a common consent might then be reduced to practice.— But I desist. These are the regions of Fancy: or if real, they are at a great distance, and mankind is advancing but slowly towards them. Poets may describe them, as the scene of a second golden age: their descriptions may present agreeable pictures to the imagination, and even warm the heart with virtuous and useful sentiments. I shall content myself with observing, that the liberty which opens to our view in this prospect, is as much superior to that perfection of civil liberty which the present ignorance and perverseness of men will (under the best legislation) admit, as this is to the civil liberty enjoyed in states oppressed by tyranny, or disturbed by licentiousness.”

Part the *third* and last, treats of the authority of one country over another; in which our author differs from Dr. Price in more instances than one; but we must here take leave of this writer, as one of the most judicious, dispassionate and philosophical politicians, we remember to have met with.

A Letter to the London Reviewers, occasioned by their unfair and partial Critique on the late Dr. Goldsmith's Survey of Experimental Philosophy. 8vo. 6d. Printed for the Author*.

Had this hasty writer sent us his epistle in *manuscript*, it should certainly have had a place in our *correspondence*; which might have saved him at least the expence he has been at, in venting his indignation in the form of a pamphlet; a printed copy of which is all we have now to thank him for. That we may not be suspected of misrepresenting him, therefore, we shall give our readers his remonstrance, as it is not very long, without abridgment or mutilation.

TO THE LONDON REVIEWERS.

“ GENTLEMEN,

“ The appearance of candour and impartiality with which your undertaking was first ushered into the world, and, with some few exceptions

* We hope this author is not a bookfeller, or the tool of any bookfeller that has taken this method of resenting any particular injury, either personal or commercial, to which his connections with Dr. G. might have subjected him.

exceptions, has been since conducted, very naturally excited my surprize at your critique on the late Dr. Goldsmith's *Survey of Experimental Philosophy* †.

“ Had you adopted the trite and ridiculous maxim of *nil nisi bonum de mortuis*, the flattering tribute, you paid to the memory of the *author*, might have been imputed to your tenderness for that of the *man*. But, as you have long since justly exploded that absurdly-leveling tenet, it was to be expected that the duty you owe the public, and for which you profess so great a regard, would have induced you to abide by the strictest impartiality in the review of a production of so much importance to the philosophical world. I say, of importance, because it is to be supposed the literary reputation of the writer will occasion its extensive circulation, and his authority have proportional influence over those readers, for whose use the work appears particularly designed. To men of science, indeed, the Doctor's survey may be safely trusted; being one of those performances, which, as the poet says, is calculated

‘ T’amaze the unlearn’d, and make the learned smile.’

But it is for the *learner*, and not the *learned*, the Doctor has professedly made his survey. It behoved you, therefore, I say, to have acquitted yourselves with peculiar impartiality and justice on this occasion. Instead of this, you are pleased to inform us, that ‘ *Propriety and perspicuity* of expression prevail throughout the whole, and that it is the *best-written* treatise our language affords on the subject.’ A greater encomium could hardly be paid to any production whatever, notwithstanding you have qualified it with the reprehension of two or three notorious blunders, such as a school-boy might be ashamed of, and which you could not, therefore, with any face, overlook. You will give me leave, after again reminding you of the breach of your professed impartiality, to point out a few more instances of a similar kind, and particularly of that propriety and perspicuity of style, for which you so highly commend this notable performance. As I am no regular reviewer, I shall not stand regularly to class the defects I shall point out, but take up the book at random; almost every page affording me an instance of false philosophy, of mistaken or puerile illustration, of inaccuracy, and even absurdity of expression. Of the former kind, is the curious discovery following, which, I presume, is one of those things *new and uncommon*, which we are told in the preface are not unworthy the author, nor the attention of the public.—‘ Philosophers, (says Dr. Goldsmith) now begin to allow, that animals may be produced from no other parent than heat alone.’ Vol. II. p. 226.—What think ye, gentlemen, of a writer that fathers the exploded doctrine of equivocal generation on the philosophers of the present age?—‘ Animals may be produced by heat alone.’ There's a *Surveyor of Experimental Philosophy* for you! I wonder what *hot-bed* produced that *lusus naturæ*, the Doctor. Certainly, if there ever were any such thing

† See London Review, Vol. III. p. 454.

thing as equivocal generation, he was himself an instance of it; and we may say of him as Pope does of Longinus,

‘He was himself the great sublime he draws.’

So *extraordinary* a being, indeed, might well be *supposed* not to come into the world in the *ordinary* way of generation; and that, perhaps, is the best excuse that can be made for this blunder.—But the production of animals is not the only wonderful thing ascribed to heat. ‘A *flint* struck against a *steel* emits sparks of fire, the *sulphur* contained in the *flint* heating and melting the *metal* of the *iron*, and mixing with it, and falling in small drops, which may be gathered upon paper, and attracted by the load-stone.’ Vol. II. p. 224.—

A curious chemical process, and very expeditiously performed! and yet one might mix sulphur and iron in a crucible, and expose them to the heat of a fiery furnace a good while before they would be converted into cast steel; such as are the globules obtained in the usual way of striking fire. ‘Bodies, (says our surveyor) heat by being *exposed* to the *air*, but never if their moisture be dried away. Hay when moist will take fire of itself, when dried it remains secure.’

Ib. This is his way of accounting for the conflagration of new-made hay-ricks. But the reason why *undried* *grass* ferments, heats and burns, is, because it has not been *sufficiently exposed* to the air to be converted into *hay*. Take a truss of hay, and moisten it with as much water as you will, and I will venture to say it will remain as secure from heat and fire, as if it were as dry as tinder.—‘Wood rubbed very swift with a circular motion takes fire. *Ib.*—Ay, and with any other swift motion, though not *circular*; it heats and burns without the intervention of the *sulphur* of *flint*: and yet heat is not, according to our Experimental Surveyor, always attendant on fire; for ‘we see it frequently emitting *light* while it is perfectly cold.’ Thus phosphorus, rotten wood, stinking flesh or fish, and a glow-worm’s tail, will shine in the dark, and yet they will not burn one’s fingers.—Wonderful! but who told our scientific Doctor that *shining* and *burning*, or *light* and *heat* were the same things, or that wherever there is *light* there is *fire*. It is the same fire, he says, whose heat burns in the melting metal unseen, and whose light shines harmless in the glow-worm. We have only his *ipse dixit*, however, for this; which I can by no means give credit to, notwithstanding his pretended illustrations. If the glow-worm’s tail were on fire, I believe her whole body would be soon consumed.—Again, he says, ‘The sun, as we all experience, is the cause of heat at the surface of the earth: whatever regions are struck by its rays most perpendicularly, feel the influence of its heat with the greatest violence. For every object placed directly beneath the rays, receives them in the greatest quantity; and besides, every object that receives the *perpendicular* ray will also receive the *reflected* rays, which will not be the case if *they* fall obliquely; a material consideration, though not usually taken notice of.’ Vol. II. p. 228.—This is, indeed, a new and uncommon consideration, as ‘worthy of the author, as of the attention of the public.’ The object that receives the *direct*

(for that the Doctor means by the *perpendicular*) ray will also receive the reflected rays—not in the same line of direction, for those rays itself reflects; and as to others, it may or may not receive them, as its situation respects the angles of incidence and reflection with respect to surrounding objects. As to being placed directly beneath the rays, by which, I suppose the Doctor meant in the line of the Ecliptic, it is nothing. In the vast distance between the earth and the sun, the semi-diameter of the earth would be of little or no account, if the direct rays of the sun gave any heat at all on account of their perpendicularity to the earth's surface. And if they do, I should be glad to know why it is sometimes much hotter in Siberia and other northern regions, than it ever is known to be within the torrid zone. But perhaps this fact the Doctor was not acquainted with. As to the state of more domestic circumstances, he could not be ignorant of them, and yet of these he makes some wonderful discoveries. I dare say, gentlemen, you have each of you a good warm rug to keep out the winter's cold; and yet, I warrant you, you never dreamt of the true reason of its warmth, till our Surveyor told you, that 'the wool having a smaller power of reflecting the rays of the sun than either polished steel or a looking-glass, imbibes the rays in great quantities, and must therefore necessarily be warmer than any other substance.' Vol. II. p. 229.—How warm and comfortable in a cold winter's night must be that blanket that hath been exposed to the sunshine of a long summer's day! Let good housewives take the hint; for it is certainly true, as the Doctor says, a looking-glass will throw back the rays that fall upon it very powerfully, with light and warmth, while a wool-pack shall scarce reflect any rays whatever: of course, it must have them all within it. To the same housewives I would beg leave, gentlemen, by your means, to refer another discovery of our Surveyor's, which to me, who was born a Londoner, appears to be at best problematical: 'The country people (he says, Vol. I. p. 386, though he does not say *what* country) assure us, that a *fat hog* swims better than any other animal; and they have reason, says he, for their assertion.' Now I have always suspected, like a swan-hopping cockney, that even a *fat goose* might swim as well as a fat hog, or any other animal whatever. But to live and learn, I find I must go into the country; and yet I remember to have once seen, between Islington and Highbury-barn, a hen clucking after a brood of young ducks that had just taken to the water, who seemed to me as if she would be as helpless a creature as any in nature had she been thrown into the water: and yet our Surveyor says, 'Of all animals thrown into the water, man is the most helpless.' I suppose the Doctor spoke *experimentally*, having narrowly escaped drowning, and being thence resolved, like his countryman, not to go into the water again till he should have learnt to swim. Again, I have been taught by astronomers to believe that the proportional magnitude of the sun is pretty well known; viz. that its diameter is to that of the earth as 10,000 to 208. Now this Surveyor tell us, that the sun is *infinitely* larger than any of the planets,

planets, (See Vol. I. p. 98.) some of which are considerably larger than the earth. Not content with imposing on the learner particular fallacies, he would teach him a fallacious mode of philosophizing in general: thus from the revolution of the planets round the sun, he deduces a mode by which all others are brought to a *reductio ad absurdum*. 'If I see a stone gravitate here, and another gravitate or fall in *America*, I allow the fall in both to proceed from the same cause. But if I see the moon gravitate towards the earth, (as will shortly be seen she does) if I see the earth gravitate towards the sun, if I see his attendant planets gravitate towards *Jupiter*, if I see motes gravitate to amber, and iron to the magnet, it would be absurd not to grant that the same cause which makes all these gravitate or fall towards each other, makes also a stone gravitate or fall towards the earth; nature acts simply, and we should reason with a simplicity conformable to her operations.' A wonderful simple way of philosophizing, indeed! And so the attraction of magnetism in the loadstone and that of electricity in amber, are both simply deducible from the principle of planetary attraction! This is lopping away second causes with a witness, and shews how little an author understood of his subject, who could so miserably misrepresent the principles of those who did.—You affect to admire the freedom and ease of his style. This, to be sure, is free and easy enough, were it equally proper: but, without propriety every other good property of style is impertinent. It is undoubtedly familiar enough to talk of the earth being 'flatted at both poles like a turnip,' to compare the revolutions of the planets to the motions made by 'boys whipping their tops'—It is also familiar enough to use numbers and terms of proportion in the popular sense, or rather no sense at all; as when we say in common discourse twenty times, a hundred times, &c. for any indefinite number. This may do in writing novels and comedies, but it is not the language of philosophy. Thus when we are told that a point in the periphery of a wheel moves *twenty* times faster than a point in its nave, we ought surely to be told the distance of both from the center, or we are told nothing. In like manner, when we are told that 'wheels diminish their friction in *such a proportion* that according to *Helsham*, a carriage drawn by *four* wheels, will be drawn by *five* times as small an effort as one that slides upon the same surface in a sledge,' Vol I. p. 269. we should here be told also the diameter of such wheels; on which the ease or difficulty of the effort depends. For want of this, a novice might very naturally suppose that it depended on the number and not on the diameter of the wheels, and that the *five* times, in the above passage bore some relation to the *four* wheels: than which nothing is more irrelative.—For want of this necessary precision in language, the learner must be frequently bewildered; as well as by the want of distinction, which this author necessarily betrays from a want of knowledge of his subject. Thus after having told his reader that the smaller wheels of a four-wheeled carriage wear out first, because they turn round quicker and oftener than the large ones, which causes their greater rubbing; he takes

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occasion from *Euler's* theory of the diminution of friction by velocity in particular cases, to draw general conclusions directly contradictory to the former, viz. 'that on the whole, swiftness rather diminishes than encreases friction,' and that 'the swifter, bodies move over each other, the less will they rub.'—These contradictions the cursory reader may, indeed, pass over without attending to them; but they must puzzle and confound the attentive learner. It must exceed all power of face in both, also, to restrain from laughter, at being told, on the subject of diving, that the people of that profession, 'are only remarkable for the *redness* of the *white* of their eyes,' Vol. I. page 395.

"Such, gentlemen, is the language of, what you are pleased to stile, the *best-written* treatise our language affords on the subject. Are you then, *Bæotians*? gentlemen; or to what must I impute your flagrant partiality to what I call the *worst-written* treatise on the subject; unless a stile so loose and destitute of propriety as to be frequently equivocal and sometimes totally unintelligible, may be justly denominated *good writing*. For my part, I have always thought the adapting the stile to the subject was one of the chief properties of good writing: but, perhaps, our modern professors, who are most of them *mannerists*, and have but *one stile* at their command, have like mock-doctors, commodiously altered all that, to adapt the subject to their own conveniency. Seriously, it is not without indignation I read your unfairly-favourable account of a work, whose author, being guilty of such, and so many, blunders, could yet with so much insolence and self-conceit, as he has done, take to task much better writers, such as the doctors Halley, Cheyne, Pemberton and others, for not understanding subjects, which he himself understood less than any of them.—To give you an instance or two of this, and conclude. After endeavouring to turn Dr. Halley's theory of springs and rivers into ridicule, he observes that in one part of it he, '*Halley*, assigns as a reason for the *Mediterranean's* constantly receiving a strong current from the *Atlantic* ocean, that 'the *Mediterranean* loses so much of its water every day by evaporation, and consequently requires this supply.' 'But how, says he, can this be the cause of the current in question, since the *Atlantic* ocean loses as much water by evaporation, as the *Mediterranean* itself. The same influence acts equally on both, and will cause no difference in either.'—Had this author been acquainted, as he ought to have been, with the experiments of Moore and others respecting the real state of the different currents in the gut of Gibraltar, he might have saved himself the trouble of controverting Dr. Halley's supposition, and not have thus exposed himself by an absurd dogmatical assertion. Granting the current to be as Halley supposed, his reasoning was just, and if the Atlantic ocean were, like the Mediterranean, a sea, into which there was but one marine inlet, so would also be Dr. Goldsmith's. But the case being so widely different, and the evaporation of the Atlantic to be supplied by the wide

wide waste of waters encompassing the whole globe, his conclusion is false and frivolous.

“ Speaking of Dr. Pemberton’s view of the Newtonian philosophy, he superciliously says, we do not find the meaning of Newton in Pemberton. It were well if we could always find any body’s meaning in Goldsmith.

“ In speaking of the structure of wheel-carriages, he observes, there have been some pretended demonstrations in favour of small wheels in going up ascents.—These he peremptorily condemns, by declaring them, without ceremony, false. I will not maintain the demonstrations he hints at, because I know not what they are; but *this* I will maintain, that it is a great piece of impertinence, in a scribbler of a poet, to presume on his capacity for tagging rhimes, to condemn even the pretended demonstration of a mathematician; the terms of which he does not understand and of whose truth or falsehood he can, therefore, be no competent judge.—To take my leave of you with a reflection; which as I conceive it was aimed at one of your colleagues, you most probably overlooked, or you would hardly have treated a writer so favourably, who appears to look upon a principal member of your body with contempt.

“ From all that has been said of friction, and a fluid’s resistance, we see how vain it is to expect that a body will move for ever; since if we could suppose an infinite force to put it into motion, we here see a resistance continued infinitely to controll it; and where two forces are equally infinite, they will destroy each other. We might perhaps, upon the principles of mechanism, contrive such a machine as would so move, if unresisted by external pressure; this we must suppose, if we allow the first principles of philosophy, which take it for granted, that all motion if once begun, would, if uncontrolled, continue for ever. A pendulum, if its machine never required winding up, would in this sense be a perpetual motion; but such machines for pendulums have never been hitherto discovered, and they might answer but few useful purposes upon the discovery. In fact, the perpetual motion is now scarce sought for by any; we even hear the name now little used, except in the mouths of those half-witted people; who are said by the vulgar to have gone mad with too much learning.”

“ You see here with what sovereign contempt this philosophical Surveyor looked down on such puny sophists as the s’Gravesandes, and Bernouillis, of the last age, and such half-witted pretenders to experimental philosophy as the Editor of the London Review, in the present. Recommending to you a little more circumspection in the conduct of your work for the future, I remain your

Sincere Friend, though occasional Censor, &c.”

We have the less to say to this letter-writer, because whatever truth there may be in his remarks on Dr. G’s philosophy, he appears, to be prejudiced against that writer’s talents and reputation; his charges being evidently laboured and perhaps some of them doubtful. But *valeant quantum valere possunt*. The readers

readers of our Review of the article in question, will we doubt not excuse us of having shewn any partiality for the doctor as a philosopher, tho we did not then, nor do we now, think it necessary to point out all the errors that may have escaped him in the course of two volumes, on subjects of such great and acknowledged intricacy. This letter-writer is mistaken also, if he thinks, as he seems to insinuate, that we are to take up the cudgels in every cause of our editor, even when he is really attacked; which is not clearly the case here. Dr. K. is not quite so *half-witted* as to be so *unreasonable* in his expectations from his associates. He will himself probably, in his own time, avenge his own cause; till when we are persuaded, he has fortitude enough to treat the disdain of the conceitedly wise and the sneers of the really ignorant with equal silence and contempt.

W.

The Plea of the Colonies, on the Charges brought against them by Lord M-----d and others; in a Letter to his Lordship. 8vo. 1s. Almon.

Among other arguments, which this spirited pleader makes use of in behalf of the American colonies, not the least plausible is that of insinuating that, their expedition to Canada and unsuccessful attempt on Quebec were dictated by self-defence.

“For what purpose, says he, did Guy Johnson deliver black belts to all the Indian tribes in his district, and persuade them to lift up the hatchet against the white people in the colonies? The congress is possessed of those very war belts; they have a copy of governor Carleton’s commission: they have long since been possessed of the whole plan. What could they do in this dreadful dilemma? They must either deliver themselves up to general carnage, or try to avert the impending stroke: the latter was most desirable; but how was it to be done? Certainly not by acting on the defensive, in the manner your Lordship could have prescribed, by standing with their hands in their bosom; not by waiting till the Canadians had invested Albany, and the Indians had struck the frontiers, and destroyed eight or ten thousand women and children: that would have been acting in self-defence to some purpose. Is an Indian war to be averted by such means? Is a frontier of 1200 miles to be constantly guarded by a line of troops? It is not possible! The congress had more sense than to attempt it. The sword of governor Carleton was pointed at their bosom; they endeavoured to rush in and disarm him. By that expedition, their hope was, that they should protect their frontiers against the inroads of the savages, by taking possession of the great avenues into their country; that they should take the stores also which are necessary to an Indian war, and thus gain the friendship of the Indians. Surely these were measures which arose from the very idea of self-defence; they were measures that pure necessity had forced upon the congress:

congress: for that reason they were not adopted till it was too late in the season: they were afterwards pursued with that species of ardour which seldom arises but in a state of desperation."

On this state of the case is founded the reproach he casts on Lord M. for saying "it is now no matter who was the aggressor in the dispute; we are in blood steep'd in so far, we must go on"—"unless we kill them they will kill us."—You have not been used says he, to his Lordship, to reason thus in cases of less importance.—But whether or not Lord M. ever adopted such reasoning on any other occasion or not, it appears from our pleader's own state of the case, he adopted it with propriety in this, as the Americans themselves, by this their plea of self-defence, confessedly adopted it before him. S.

Common Sense: Addressed to the Inhabitants of America. 8vo.
1s. 6d. Almon.

This extraordinary pamphlet was it seems first printed in Philadelphia; whence being hastily imported into England, that wholesale dealer in discontent and sedition, the industrious Little Vamp soon procured a copy of it, and produced a republication. There is certainly some throwdness, if not sense, in this, as he will doubtless find his account in it; we should otherwise think there was little propriety in reprinting in England an address to the inhabitants of America, long since disseminated, by repeated impressions, throughout the continent.—There is indeed hardly any term in common use so misapplied and prostituted as that of Common Sense. —The philosopher or simple rationalist means by it, the exercise of that reason, which God has bestowed on human beings and is common to all mankind. Its loose and popular acception is more personal and local; being that of the general mode of thinking, however false or irrational, which is current among any particular people in any particular place. Thus common-sense appears often consistent with the most absurd prejudices and extravagant prepossessions; and hence it is that there is one common-sense at court, another in the city; a third at Hyde-park Corner, and a fourth at Wapping, all different as the notions of the people and wider from each other than the distance of place. We have hinted, indeed, that the lust of gain alone can reconcile almost any absurdity; so that the most powerful persuasive, the most urgent incentive to downright atheism or open rebellion, if it could be printed and published without evidently subjecting the bookseller to a prosecution in the King's-Bench, or the punishment of the pillory; nay, if it threatened both would soon issue forth a fresh instance of the liberty of the press.—"*The evident purposes of this celebrated performance*" (say certain monthly reviewers) "*is to dispose the colonists to renounce the King's sovereignty, and assume the form and the rights of a distinct independent state;*" which purpose having so expressly declared, they proceed with patriotic loyalty to quote every seditious argument and almost every treasonable passage in the pamphlet. This puts us in mind of the similar procedure of a Dutch journalist, who, on the suppression of a seditious libel by a placart of the

the states, printed the placart in form with the libel suppressed *verbatim* in his own journal. A like striking instance, of that commercial people making a god of their gain, happened at the commencement of the last war. The grand pensionary, having sent for some of the principal merchants of Amsterdam, remonstrated to them on the injustice and impolicy of furnishing the French with ammunition, to make war on their good allies the English, and desired them to desist, 'dat' replied Mynheer Koopman '*is unmogelyk*' (that is impossible,) 'we are merchants and must employ our capital to the best advantage; if we do not furnish the enemy with stores, other nations will, and we shall be deprived of the profit.'—What! said the Pensionary, with some warmth, 'and so, if the fires of Hell were to slacken, and the devil, who is an enemy to all mankind, were in want of brimstone, you would furnish him with fresh fuel!'—'*Zeekerlyk! mynheer,*' replied the spokesman, with all the phlegm imaginable, '*waaron niet? Op assurance van Koopmanschap dat moegt wel wezen.*' (Doubtless, Sir, why not? upon commission and good mercantile assurance, that might well be!) It is on this principle, we presume, that little Vamp and our rival reviewers are so industrious to disseminate this precious morsel of modern patriotism through every part of the British dominions. For we cannot suppose, after it has had its effect on those to whom it is addressed, that the keenest traders of this country can be such traitors to their king and country, as to wish to inculcate such antimonarchical tenets, and foment such republican (we might call them *anarchial*) principles in Great Britain itself.

PLAIN TRUTH: *addressed to the Inhabitants of America. Containing Remarks on a late Pamphlet entitled Common Sense.* 8vo. Almon.

This pamphlet the publisher has tacked to the *preceding*; very prudently furnishing in the *present* an antidote for the political poison contained in the *former*: a proof that honest Vamp is not that raving republican, which the ranting red hot royalist, might have otherwise suspected him. The truth is, that it is an ill wind that blows nobody good. Thus, dreadful as are the effects of the American controversy to thousands, it brings grist to the mill of the press, and furnishes a world of matter for pamphlets, political registers, and parliamentary remembrancers. Hence it is that our patriotic publisher is induced, with so much glee, to toast over his cherishing glass after dinner, 'Long life and prosperity to opposition!' * *

The British Chronologist; comprehending every material Occurrence, Ecclesiastical, Civil or Military, relative to England and Wales, from the Invasion of the Romans to the present Time. 3 vol. 8vo. 18s. Kearsly.

A compilation useful enough to the readers of British history or those, who would refresh their memories with the recollection of the most remarkable facts and circumstances relative to the subject.

The late Addresses for Blood and Devastation, and the Addressers exposed. By William Moore. 1s. Shaw.

If we are rightly informed, Mr. William Moore is the same person who was the author of the *Whisperer*, the *Crisis*, and other famous patriotic papers; no less bloody-minded, in the opinion of some, than is the petition of the addressers; whom he has here not a whit more exposed than he has exposed himself.—But that's nothing; Mr. Moore is one of those industrious servants of the public, who would by no means wish to lay up his talents in a napkin or hide his candle in a bushel.

* *

An Oration in Memory of General Montgomery, and of the Officers and Soldiers, who fell with him, December 31. 1775, before Quebec. By William Smith, D. D. 6d. Almon.

It is a pity that the oratory of the Priesthood, as well as the valour of the soldiery had not been exerted in a more successful cause. As the one was worthy of a better fate, so was the other a still better subject.

* *

Practical Perspective. Being a Course of Lessons, exhibiting easy and concise Rules for drawing justly all Sorts of Objects. Adapted to the Use of Schools. By H. Clarke. In Two Volumes. 8vo. Vol. I. Nourse.

One volume only of this useful work being as yet published, we shall defer our account of it, till the appearance of the second.

* * *

Extracts from Pope's Translation corresponding with the beauties of Homer, selected from the Iliad. By William Holwell, B.D. F.A.S. and Chaplain in Ordinary to the King. 8vo. 4s. Rivington.

In our list of books for May, 1775, we announced the publication of the beauties of Homer selected by this editor from the original Greek: we recollect, indeed, to have made the purchase of them, however useless to those who are possessed of more than one edition of the works of that sublime bard. The extracts from Mr Pope's translation here published, answer to the Greek passages selected, and may prove both an acceptable and useful companion to the young student, or to such as chuse to amuse themselves with comparing the translation with the original.

* *

A Method of making useful Mineral Collections. To which are added some Experiments on a deliquescent calcarious Earth, or native fixed Sal Ammoniac. By D. L. Meyer. 8vo. 1s. 6d. Davis.

The method here proposed is properly illustrated, and as it seems to be the result of ingenuity and experience, cannot fail of being useful to the naturalist, who would render his researches of utility either to himself or the public. The deliquescent earth, which is the subject of the annexed experiment, is native of a mountain near the city of Lunenburg, and appears, indeed, to be a very singular production. * *

A Voyage to Sicily and Malta, written by John Dryden, Junior, when he accompanied Mr. Cecil in that Expedition in 1700 and 1701. 8vo. 2s. Bew.

The editor of this voyage, the author of which died at Rome soon after he had made it, tells us he was assured by the gentleman of whom he received the manuscript, that he received it from a particular friend, into whose hands it had fallen among other effects of a gentleman to whom he was executor. If this assurance of the manuscript's coming from an *editor*, who had it from a *gentleman*, who had it from a *friend*, who had it of another *gentleman*, who became entitled to it, as *executor*, to another *gentleman*; who still does not appear to be the author. If this account, we say, of the authenticity of the manuscript be satisfactory to the reader, he will doubtless be satisfied there might be sufficient reason for its not earlier finding a way to the press.—It is, however, of very little consequence to the reader, whether this voyage was written by John Dryden, junior, or any body else: Mr Brydone's tour through Sicily and Malta, made above seventy years after, and not long since published, superseding in a great measure the expediency or use of this publication. Not but that the objects and observations of the two travellers, being sometimes different, the present voyage may not be an useless companion to Mr Brydone's tour. * *

A Letter to the Right Honourable the Earl of Shelburne, on the Motives of his Political Conduct, &c. 8vo. 6d. Davis.

By the warmth of this writer's expostulation with Earl Shelburne, and his threatening to keep a watchful eye over his future conduct, one would think he is both more intimately acquainted with it and more particularly interested in it, than as a mere political pamphleteer, he might have occasion to be. But however great his personal intimacy be with his Lordship, or however deep he may be in the secret of his political conduct, he does not appear to us to be possessed of

of that profound, philosophical sagacity, which is necessary to enable him to read the thoughts of men or dive into the motives of their actions. A man must eat a peck of salt, they say, with his friend before he knows him; and he may be even steeped in brine with his enemy long enough before he find him out.

* * *

A Rhapsody occasioned by a late extraordinary Decision. And inscribed to Sir Watkin Lewes. By J. Greenwood, 4to. 1s. Almon.

This extraordinary decision is the determination of Grenville's Committee, as it is called, on the merits of the Worcester election: an extraordinary decision indeed! and what might have affected a less susceptible muse than is that of the present rhapsodist. Mr Greenwood however should have reflected (but people are not apt to reflect when they are in a rhapsody) that some men may more safely steal a horse than others look over the stile. Not that we pretend, for our part, to know what constituted the difference between the case of the Nabob of Worcester and that of Hindon: though we do not wonder, recollecting the adage *facit indignatio versus*, that, on the supposition Mr Greenwood be Sir Watkins's countryman, his Welch blood so spiritedly worked him up into this poetical rhapsody. That poor Sabrina also should weep bitterly on this occasion, is only paying a compliment to her sympathetic sensibility.

* *

The Physical Friend. 12mo. 2s. 6d. Baldwin.

This physical friend is not, like most other publications of the kind, an enemy to the physicians. On the contrary, it seems to be one of their best friends, as well as a friend to the sick, by enabling him (not to cure himself, but) to know when he really stands in need of a doctor: which is in fact as much of the art of healing as patients in general can possibly learn from books.

* * *

The Trial of Joseph Fouke, Francis Fouke, Maha Rajah Nundocomar and Roy Rada Chum, for a Conspiracy against Warren Hastings, Esq. and that of Joseph Fouke, Maha Rajah Nundocomar and Roy Rada Chum, for a Conspiracy against Richard Barwell, Esq. 4to. 2s. 6d. Cadell.

The subject of this trial is not more generally interesting than its consequences already known, we have only to observe of it, that the conduct of it does great honour to the British court of justice, established in India.

*

A Narrative of Facts leading to the Trials of Maha Raja Nundocomar, &c. 4to. 2s. Bew.

An account of the leading circumstances, that brought on the above-mentioned trials; with occasional observations on the system of judicature and constant commerce of Bengal.—

* *

Pietas Redingenfis: or a Vindication of the Reverend John Hallward's Sermon on Tit. iii. 8. By Richard Hill, Esq. 8vo. 6d. Matthews.

Of Mr. Hallward's sermon we gave our opinion, grounded chiefly on the doctrinal part of it, in a few words in our last Appendix.— It appears to have been attacked in the country newspapers; in consequence of which, Mr. Hill here stands forth in its defence.

* *

A Series of Letters, which were interchanged between some Governors of the two great Hospitals of this City, and Mr. Gardiner, of Richmond. 8vo. 6d. Keith.

These letters relative to a donative of two freehold houses to St. Thomas's hospital, and a tender of a considerable sum of money to St. Bartholemew's, on certain conditions; which, it seems, the governors did not seem so ready to understand or comply with, as Mr. Gardiner, the intended benefactor, thinks they should: but whether the fault lay in the good-will or good understanding of the parties, we have not understanding enough to discover.

* *

An Asylum for Fugitives. No. II. Small 8vo. 1s. Almon.

The second number of a collection of fugitive pieces, of which, if they had been left to sink into oblivion, the world would not much feel the loss. The success of *Doddsley's* collection, which was made with some degree of taste, has encouraged a number of booksellers to try their hands at similar compilations. But they should reflect that Mr. R. Doddsley was a man of some judgment and ingenuity: his brother traders in this way have displayed so little of either, that it were better they busied themselves about the paper, print, and binding of books, than the composition or compilation of them.

* *

A Letter to the Liverymen of London. 8vo. 1s. Bladon.

An address to the livery in favour of Mr. Wilkes; whom the letter-writer sets forth as more deserving of the chamberlainship of the city of London than his competitor, Mr. Hopkins. That Mr. Wilkes

Wilkes has acquitted himself with *credit* as a city magistrate, is, (however *dubious*) *not* to be doubted; but whether the citizens ought to shew their gratitude by making him their *purse-bearer*, has been questioned. Some proof of that gratitude ~~HE~~ *publicly* merits; tho' what Mr. *Hopkins* hath done to *merit* their gratitude, is as yet a *secret*. Be this as it will, we cannot help thinking the arguments lately revived concerning the constitutionality of the livery,* in some degree valid. There is certainly a political absurdity (*notwithstanding it is established by Act of Parliament*) in appointing those to *chuse* the keeper of the city's money, who have neither right nor power to *dispose* of it; even supposing the city weak enough not to stand upon *good security* (so that whether their chamberlain be worth a *plumb*, or not worth a *pear*, is of no consequence in their choice of a treasurer :) for the *livery* being a mere *cyon*, or rather a *graft*, on the stock of the corporation, it cannot be constitutionally possessed, as it now preposterously affects to be, with the native sap, the whole nourishment, of the parent tree.

* * *

* See London Review for April and June, pages 325 and 494.

A Description of the Lake of Killarney. 4to. 3s. Doddsley.

The lake of Killarney in the county of Kerry in Ireland, has been described by various writers, particularly by the late Dr. Smith, in his natural history of that county and the counties of Waterford and Cork. The present description is more minute and particular than any we remember to have seen, and may be entertaining to such as have *not*, as well as useful to those who have, an opportunity of visiting the objects described.

* *

The Art of Drawing in Perspective made Easy to those who have no previous Knowledge of the Mathematics. By James Ferguson, F. R. S. Illustrated with Plates. 8vo. 3s. 6d. Cadell.

Mr. Ferguson hath here laid down some plain and easy rules for mechanical perspective; which may have their use with such as do not know much of geometry; although his method is *merely* geometrical. The remarks he makes, on the want of proportion and keeping in some famous pictures and drawings, are trite and common. The machine, he describes, for the mechanical delineation of objects, the invention of which, he imputes to the late Dr. Bevis, has been also, with little difference, in long and frequent use. His rules are nevertheless *extremely* plain and perspicuous, and his drawings neat.

* * *

The

The Forty-fifth Chapter of the Prophecies of Thomas the Rhymer, in Verse, with Notes and Illustrations. Dedicated to Dr. Silver-spoon, preacher of Sedition in America. 4to. 6d. Murray.

A Scotch skit on American rebellion! The proverb of the *pot and kettle* is here pleasantly verified; and the saving doctrine of another proverb suggested! that they ought to be cautious of throwing stones who have glass windows in their head. * *

The Articles of the Game of Cricket, as settled by the Cricket Clubs, particularly that of the Star and Garter in Pall-mall. With a neat Copper-plate representation of the Game. 12mo. 6d. Williams.

It is so long since we have been bowled out of our *innings*, that the rules of the game may, for ought we know, have since that time been changed; so that we confess ourselves no competent judges of the subject. We remember to have read, indeed, a pretty poem sometime ago on this game; written by the late Mr. Love, the comedian, but he too has been since bowled out, by a more certain bowler than either Long Robin or Lumpey!

C O R R E S P O N D E N C E.

TO THE LONDON REVIEWERS.

GENTLEMEN,

I am much pleased with the expedient, suggested by your correspondents of the reading-club in London*. From your readiness to adopt which, I am emboldened, tho an individual, residing in the country, to propose another improvement; which suggested itself on my looking over a collection of *Literary Journals*; in which I find that a number of curious essays as well in verse as prose, first made their appearance. A good original must be as instructive and entertaining as a good quotation, and much better than a bad one, or even a good critic sm on an indifferent book. Add to this, that our common literary repositories are filled with such rubbish, that a good writer is ashamed to appear in such bad company. Now from professed critics the publick can expect nothing but what is choice in its kind; so that your mere acceptance of such contributions would of itself reflect some credit on your correspondents; and, from the little likelihood of your receiving many, that would meet with your critical approbation, there is no danger of their trespassing on your present plan; even supposing the price of your pamphlet to admit of no increase in its bulk. At least I have no talents to qualify me to offer any such contribution, being contented to remain an humble and distant admirer both of critics and authors.

Yours, &c.

Chichester, July 25, 1776.

P. S.

* See the Appendix to the London Review, Vol. III. P. 541.

* * We

* * We are so perfectly of opinion with P. S. respecting the paucity of valuable originals, which their authors would chuse to publish in this way, that we may safely venture to promise the insertion of all such, as are written on topics sufficiently new, curious or important, or have otherwise sufficient merit to recommend them; even, tho we should on extraordinary occasions be obliged to swell the size of our work: which we should be glad occasionally to do for any peculiar gratification of our readers, at whatever reasonable expence to ourselves.

TO DOCTOR KENRICK.

SIR,

In going over your extracts from Dr. Campbell's Philosophy of Rhetoric, I was a little surprized, an observation should have escaped you, which to me seemed so exceeding obvious as perfectly to *sauter aux yeux*, as the French say: it struck me instantly on reading that part of them in the 430th page of your last review in which, after pointing out several other instances of the unmeaningness of many passages in different writings, and quoting a pretty flagrant one of the kind from De Pile's Principles of Painting, the Doctor, in regard to an expression used by that author, says as follows: 'when the expression is stripped of the absurd meaning, there remains nothing but baldness, a jumble of bold words without meaning.' Now, without staying to examine the propriety of *an absurd meaning*, one would be tempted to ask the Doctor, how, after an expression is stripped of its meaning, or after that is taken away from it, there should remain any thing in it, *but words*? in the next place, what meaning can be assigned to his own expression of 'a jumble of bold words without meaning?' A sentiment, an expression, or an assertion, may well be said to be bold; and we often say, *this is a bold word*, or, *these are bold words*: but then, we mean that the assertion or sentiment conveyed by the words, are bold; but how any set of words which are declared to have no meaning at all, can be said to be bold, is not so very easy to conceive, but seems rather incomprehensible. For my part, I have very attentively examined all the words of the passage he cites, and must do them the justice to acknowledge, that there is not one of them but appears to me to be as civil, inoffensive, and unassuming, as any other word in our language, be which it will; and so, no doubt, they would appear if put severally in a bag and shaken out at random; and yet that would be the state in which they would come out, and be in the case Dr. Campbell supposes them in; that is, that of having no meaning at all. There are indeed some capital letters in them; tho' not a great many, and these seems as humble and modest as any others of the sort; and the doctor might just as well have said there was only a jumble of bold letters left, as only a jumble of bold words, when he denies there is any meaning in these latter, for half a dozen letters joined together have not one jot of boldness in them, than any one of them has when standing single. Quere, if the Doctor has not fallen more egregiously into the very fault he has been representing in others.

Now my hand is in, and the Review before me—you say, 'not that we think Mr. Pope's forte lay in epistolary composition;' which by the way it most assuredly did not: but pray, what language do you mean this word *forte* for? If for French, as is scarce to be doubted, why not write it as the French do? They say, *c'est là son fort*: it is true *forte* is the feminine of *fort*, but though the substantive understood, (as excellence, *qualité* or something of that kind) be of the feminine gender, yet when that is omitted, the adjective then taken in a substantive sense, is always masculine; thus they say, *le contraire*; and *au contraire*; and so of many, very many, others: Now I have observed this very word to have been almost constantly thus mis-written, in our newspapers, magazines, novels, pamphlets, &c. but did not expect to meet with it from so accurate a writer; any more than the name of Mazarin with the same

same redundant letter added to it; which yet one constantly meets with, where the name of the Cardinal is mentioned, which is almost always written Mazarine by our English writers. I know not how to account for this, unless it be thought we should make some kind of reprisals on the French, and other foreign writers, who generally make such terrible work with our English names; which they so torture and deform, that we cannot know our countrymen and acquaintance again, when we meet with them in this foreign and fantastic garb. Among many others, which must have occurred to you, I was much diverted the other day with reading in the Saxe-Gotha almanack in the French language, that "an Englishman named Raphelingue"—till a man read further, when in the name of wonder, could have known that this Raphelingue was Raleigh?—"was the first that introduced smoking tobacco into England."

I am, Sir,

Your most obedient Servant

July 12, 1776.

J. B.

* * In reply to this correspondent, the Editor takes the liberty to observe, that tho' he does not think himself obliged to defend all the exceptionable passages the reviewers may cite without censure, or even to answer for every slip of the pen that may be made by his colleagues, he thinks Dr. Campbell's expressions may be defended on the score of phraseology, which is not always strictly just to philosophical or grammatical propriety. As to the Reviewers *forte*, he may also plead custom, if the addition of the *e* final be not justifiable as distinguishing it from the English substantive *fort*, supposing the French adjective used substantively, as an English word not quite naturalized.

Different incorrect copies, of the following epitaph, having appeared in the newspapers, the author is induced at the request of a correspondent, to insert a correct one of it, here.

ON THE LATE MR. HEWSON, THE CELEBRATED ANATOMIST.

Of spirit true, of soul sincere,
To Science as to Virtue, dear,
Through Nature's veil, with piercing eye,
So boldly did his genius pry;
With doctors and disease at strife,
A real friend to human life;
DEATH, fearing lest in time his skill
Should take from these the power to kill,
Raising his own envenom'd dart,
Struck his foe, HEWSON; to the heart.

W. K.

* A disorder, caught by an accident attending the dissection of a dead body, being the fatal cause of Mr. Hewson's untimely death.

N. B. The Philosophical Transactions—Lord Monboddo's third volume on the Origin of Language, with the other articles, advertised for this Month's Review, are necessarily postponed to our next.

X's critique, on a passage in Aristotle, also in our next.